The Diſplaying of an horrible ſecte of groſſe and wicked Heretiques, naming themſelues the *Familie of Loue*, with the liues of their Authours, and what doctrine they teach in corners.

Newely ſet foorth by
I. R. 1578.

¶ Whereunto is annexed a confeſſion of certain Articles, which was made by two of the Familie of Loue, being examined before a Juſtice of peace, the 28. of May 1561. touching their errours taught amongeſt them at their aſſemblies.

¶ Imprinted at London for George Biſhop.

The Preface of the Authour to the Reader.

HEN I began to write of this doctrine of the familie of loue, I minded in ded, to haue ſent it to a friend of mine which is entred into that errour, and ſo to haue made it as a priuate matter betweene vs. But when I had ſhewed the ſame to certein of my friends, to haue their iudgement in certeine pointes, their importunate ſuite was, that this ſmall treatiſe might bee publiſhed in print: which requeſt I was loth to graunt, for diuers cauſes. The cheefe whereof was, that Bookes which are ſet foorth vnto the eyes of all the world, had need to be circumſpectly and diligently examined, before they be made as a glaſſe for all men to looke vpon. For, when as there are many beholders, there are alſo many fault finders. And in this ſimple work there are many faultes, through ignorance and want of ſkill committed: which I confeſſe, not to

be done of malice or negligence, but in truth, my ſimple and vnlearned capacitie could do no better. The faults are theſe. The rough and harſhe ſtile, being rudely and without any good methode ſet downe, becauſe I want the helpe of thoſe artes, which comly & aptly couch ſentences together, whereby the Reader might take the more delectation in reading and peruſing of books. The order ſhould haue beene amended, if time would haue ſuffred, but ſince it is otherwiſe, I beſeech thee accept my good will. If any of the familie carpe at this booke, becauſe of the rudeneſſe thereof, let them anſwer it, and a reply will ſpeedily be perfourmed, wherin their expectation ſhalbe ſatiſfied (I doubt not) by men of godly knowledge and learning. In the meane time, I will declare ỹ cauſe that made me more willing to ſatiſfie my friendes requeſt. There are many diligent and godly teachers, which in places conuenient do inuey and impugne the doctrine of the familie of Loue, and yet are not throughly acquainted therwith: whereby many in the ſame family,

take

take occaſion to exclame againſt them, as ſlaunderers of their doctrine: and many alſo of Gods children, hearing the family of loue ſpoken againſt, are deſirous to know what opinions & doctrine they holde and profeſſe. Therfore I thought it my duetie, which I owe vnto Chriſtes Church (as a member therof) to vtter & make manifeſt vnto all perſons, what I know touching the Authours and doctrine of the ſame family. And ſeeing that wee liue amongſt ſo many enimies of Chriſtes Goſpell, which obiect againſt vs varietie in opinions, it is verie requiſite, ỹ euerie member in Chriſts Church, put to his helping hand, to cleanſe and purge the Church from ſuch errours & falſe doctrine, as through the malice of Sathan daily creepeth in. For if we hearing Chriſt Ieſus his death and paſſion (which is our only comfort) blemiſhed and darkened by the ſuttle fetches and perſuaſions of erronious & wicked men, poſſeſſed with fantaſticall ſpirites, and ſhall not be moued with zeale: how appeareth any loue of God or Chriſt Ieſus in vs? or where is become the fruits that

ſhould ſhewe a iuſtifying faith? Many that are at eaſe and liue ſecurely, thinke that this errour will of it ſelfe vaniſh & decay, without ſtirre or gaine ſaying. Which ſaying bewraieth to much their want of the true feare and loue of God. For, if we ſhal daily heare but our friend euill ſpoken of, and be ſtill and ſilent thereat, what loue or friendſhip appeareth in vs? Howe muche more ought we to be zealouſly affected when the glorie of our GOD, and the office of Chriſte Ieſus our Lorde, ſhalbe ſhadowed and impaired, we ſleeping ſecurely without touche or motion of true zeale or loue? And if we looke into the daily increaſe of this errour, we ſhall then beholde our ſlouth and negligence. For in many ſhires of this our countrie, there are meetings & conuenticles of this familie of loue, & into what number they are grown, my hart reweth to ſpeake, that which one of the ſame ſocietie did auouch to me for truth. Therfore it is time to withſtand their impious opinions, and euerie one according to his charge and office in the Churche

of

of Christ, to purge and cleanse the same, from the dregges and blasphemies of *H. N.* and his family. And although many errours & much false doctrine is taught in the family, more then is here expressed, (which to touch all would require a longer discouerie and a more learned Author,) yet I haue set downe (for a tast or shew) some of their doctrine, that the children of GOD may be armed afore hand, and take heede of such impious blasphemies as *H. N.* teacheth. Many Bookes are abroade, which I haue not seene, and many I haue seene, which I could not haue the vse of to reade. For except one will be pliant to their doctrine, and shewe good will thereto, he shall hardly get any of their bookes, no, nor they will not conferre, nor talke of any pointes of their doctrine with any, except it be to such as they finde inclined & (as they tearme it) willingly minded thereto.

And here I protest, that what my pen shall vtter, either touching the person of *H. N.* or his doctrine, I malice him not, nor his familie, I rather pittie thē & their

that ſo many ſimple people are by his doctrine ſeduced and deceiued: neither will I auouche any thing, which I haue not ſufficient warrant to proue. As touching his perſon and behauiour, I haue the teſtimonie of diuers ancient perſõs, & of good credite, of the Dutch church, who haue beene acquainted with the ſame *H.N.* and haue dwelt together in one citie, and in one ſtreete, being neere neighbours & familiar friends, who haue declared and teſtified the certeintie of his behauiour, and demeanour. And touching his doctrin, I haue vſed this order, to ſet down the Authours owne ſpeech, not adding or diminiſhing any thing, with the name of the Book, Chapter, or follio. And whereas I haue directed much ſpeech vnto the familie, the cauſe is this. I haue beene familiar with ſome of them of long time, and haue had large diſcourſes and conference with many of them: therefore if my ſimple ſpeech, vttred by pen, may do any of them good, I haue that I deſire. And this hath beene an other cauſe, why more willingly I condeſcended vnto my friends requeſt.

And

And becauſe *H. N.* and his family haue proteſted, that the trueth hath no where beene taught in the world ſince the Apoſtles time, but now by the familie: how vaine this their aſſertion is, in it ſelf appeareth. For if trueth hath bene hidd and buried this 1500. yeares, where is become Chriſtes promiſe, that he would be euer with his to the end * of ỹ world? Matth. 28. to what purpoſe haue ſo many notable men ſuffered Martyrdome, both in the primatiue Church vnder heathen Emperours, & daily do ſuffer vnder the perſecuting and cruel Papiſts? If theſe haue not ſuffered for the trueth, where ſhall we ſeeke for trueth? at the handes of *H. N*? Whoſe doctrine ſo farre diſagreeth from trueth, as light from darkeneſſe. This is a true ſaying, *Truth loueth no corners*, if the doctrine of *H. N.* be a trueth, why is it taught in corners? why dare none ſtep foorth to maintaine the doctrine of *H. N.* being euery where ſpoken againſt? why dare none of the *Illuminate Elders* (which can not erre nor ſinne) come before the ſimple ones in Chriſtes ſchole, and proue their authors doctrine

good by the holy Scripture ? Their answere is, that feare of death doth cause them to be silent. Did Christ or his Apostles so ? If we perteine vnto Christe Iesus, we must * be like vnto him in suffering, that we may reigne with him, (being called to witnes the truth.) And this is a thing also to be wondred at amongst the Familie, that if conference be vrged at their handes, they denie it vtterly: if disputation be offered, they flee from it egerly. The reason is, their doctrine dareth not to abide the light, nor the triall of the touchstone. If there were nothing else to proue their doctrine false, this were sufficient. I could declare of dissentions that are amongest them, and howe many of their great *Rabbines*, or *Illuminate Elders*, haue bene plaine *Arrians*, and haue recanted at Pauls Crosse: Also howe often they haue altered their opinions, as well touching communitie of things, as diuers other pointes. But bicause they will laye to my charge, that I seeke only to make them odious to the worlde, I cease to speake any further, bicause I rest, hoping in their conuer-

Rom.8.

uerſion, which I beſeech the Lorde our God to grant for his Chriſts ſake. There is one other thing which (as they affirm) moueth thē to be ſilent, bicauſe there is no publique Magiſtrate ẏ wil maintaine their doctrine : therefore they are conſtrained to be ſtill. If this be a cauſe ſufficient, let the Reader iudge. Shall a truth be hidden, bicauſe no Magiſtrate will giue it maintenance? Certainly if the Apoſtles had ceaſed to preach Chriſt, vntil they had warrant from the Magiſtrate, I thinke many nations had bene yet vnconuerted. But I will not let to put them in memorie where thei had maintenance of a Magiſtrate. Euen in *Munſter* a citie of *Weſtphalia*, where *Iohn Leyden*, and *Snipper Dolling*, ſheweth the fruites and effectes of their doctrine. Nothing they taught nor publiſhed, but that which they affirmed to receiue from God by reuelation. What murders, what abhominations they exerciſed during their reigne and gouernement, *Iohn Sleydan*, (a man liuing at that time, and of good credite) hath manifeſtly publiſhed and declared, And theſe men were *Hollanders*, and

and ſchollers of *Dauid George*, whoſe diſciple your author *H.N.* was at that time, although nowe he publiſh his doctrine in his owne name, and ſaith, that he hath receiued the ſame not by mans miniſterie, but at ỹ mouth of God, whoſe ſound and voyce he ſaith he hath heard. The Scriptures do teach vs to flee from ſuch men as boaſt of ſuch vanities, that they
Actes. 9. are taught by reuelation. For * *Paul*, whē he was conuerted, was ſent by Chriſt to
Actes. 10. *Ananias* to be inſtructed, * *Cornelius* was ſent to *Peter*. Almightie God to teach his children, vſeth alwayes the office and miniſterie of mā. The Iſraelites had their Prophetes, men inſtructed by God, I graunt: but they had their teſtimonie of their calling ioyned with their office, as a ſeale, & badge, which was, a bold publication of their meſſage without feare, becauſe it was a trueth, and there was ioyned commonly therewith the working of myracles: which ſeales your authour wanteth. For neither *H. N.* nor any that followe ỹ doctrine, dare boldly
1. Pet. 3. ſpeake what they beleeue, * nor render a reaſon of their faith and hope, as the

the apoſtle Peter hath written: although *H. N.* calleth himſelfe a prophet, and hath intituled a Booke, called *The Propheſie of the ſpirite of loue*: in which booke his manifeſt follie is openly declared, as by reading this ſmall treatiſe thou ſhalt find. The Lord God for his Chriſts ſake, open their eyes, and mollifie their harde and ſtonie hearts, that they may beholde the ſuttleties conteined in the doctrine of the family, and imbrace the ioyfull promiſes which Chriſt our Lord hath ſet foorth to vs in his Goſpell, and that his Goſpel, and his Church may be free from ſuch deprauers of Chriſt Ieſus his death and paſſion. So ſhall we his children reioyce ouer their conuerſion, and magnifie the name of the Lord our God, to whom be praiſe & Dominion now and euer.

Stephan Bateman to the gentle Reader.

Hristian Reader, consider I pray thee, howe from the beginning, there hath euer bene such discordance found, as hath bred great dissention among the creatures of the world: for by the wicked, the death of the godly hath euer ben hastened. And I gather it to be for this cause onely, that the absence of such godly might seeme to the froward a peaceable being, whē (not rebuked for their wicked and vngodly liuing) they might (as it seemed vnto them) liue secure, to doe what in their eyes and mindes seemed best. This subtile engine had

Gene.4.6. 7.8.9.19 *Sathan in the beginning, when hee stirred* Caine *to slay his brother* Abell. *And why? Bicause his brothers sacrifice was good, and*

Exo.1.2.3 4.5.6.7.8. 9.10.11.12. 13.14.15. 20.32. *his euill, &c. Likewise, as from a corrupt tree, there hath sprong foorth such sappe, by the instigation of Sathan, in the members of the vngodly: as ambition, hypocrisie, false religion, and such like: that to haue a place of gouernement according to their natures,*

Num.22. *they haue driuen the Church of Christe by many extremities, into out Isles in the world:*

and

and when by Gods mightie assistaunce they haue for a time enioyed quietnesse, yet such hath bene the malice of the olde serpent and his members, to beginne againe with new deuised torments, to disquiet the peaceably seruice of Christes Churhe, which notwithstanding, in spite of that furie, haue euer had stay, in one place or other. And for the yet hoped time, after many attemptes they mighte get the victorie, the diuell, to the intent that by domesticall discorde, the Churche of Christe might be throughly shaken, as a lying spirite begate errour, errour begate herisie: and how? euen vnder the visard of hypocrisie, to feigne the pure religion by outward resemblaunce, and so in time to bring in his mate Idolatrie: that then betwixt them both, they mighte in short space hateh superstition, practising the Churche, in steede of the creator to worshippe not only the creatures, but also idols made by themselues: whiche as soone as euer the true Churche espied, beganne to seperate themselues from that filthy broode: then came discorde, and with him diuision, whiche diuision increased a worse heresie, then before, so that the sonnes of the diuell gate names, as Pharisеis, Seduceis, Essеis, Basilides, Cerdonisles,

Iosu. 1. 3. 7. 10.
Iudith. 1. 5. 7. 10.
1. Reg. 4. 5. 17. 31.
3. Reg. 18. 22.
4. Reg. 1. 1. 17.
Psal. 1.
Rom. 1.
Ezech. 37.
Dani. 5. 3.
D. Cooper Cron.

donistes, Valentianistes, Marcionistes, Appelles, Montanus, Sabellius, Manes, Arius, Donatus, Macedonius, Eunomius, Pelagius, Eutiches, *whiche ingendered the* Pope *and* Papistes, *when Iesus Christe his Church was banished, by the tyrannie of the great murders, from* Nero, *to* Domitianus, *and other, through persecution. After which time yet to vexe the Church a new, came in* Menandrians, Cherinthus, Ebionites, Nicolaites, Saturninus, Tacianus, Messaliani, Nestorians, Anabaptistes, Libertines, *and diuers others, whose nature not vnlike to* Turdus Sylvestris, *by whose fyling on the Oke or frutte trees, the Mistle groweth: so of the dounge of these filthie sectes haue proceeded a newe* Mergus, *a cormorant fowle, the* Familie of Loue, *an hereticall sect, that hath, to bring foorth a newe puritie in religion, supped vp the moste part of former errours: which except it please the Almightie God in the mercies of his Christ our Lord and Sauiour, the sufferaunce thereof will giue occasion to a newe persecution. It behooueth therefore all reuerend Elders, Bishops, and Preachers, to seeke at the handes of our souereigne, authoritie to redresse*

Image of both Churches. Eusebius,

Gesnerus. The dung of the bird ingendreth the mistle. Mathiolus Bartholomeus Ortus sanitatis.

dreſſe the ſame, or elſe will aſſuredly followe the like plague on vs, as was at Munſter *in* Germanie, *by* Dauid George, Iohn a Leede, Knipper Dolling, *and others, the ſeede whereof is* H. N. Henrie Nicholas, *nowe of* Colone. *His diſciple here in Eng-and* Chriſtopher vittel *Ioyner, and many moe, whom God turne from this and al other errors if it be his will, or elſe haſten their ouerthrowe from poyſoning the ſimple, as yet to be accounted traitours to God, hypocrites to the Prince, and falſe Prophetes in ſeducing the people. Thus gentle Reader, I haue preſumed to enter into this authoures booke theſe fewe wordes, to none other end, then to incourage thee to accept his paines, that ſeeketh by his ſtudie and laborious toyle thine eaſe, in bringing to light that whiche mighte elſe haue longer bene hid, to the great hurte of this common waalth. And nowe being brought to light, giue God the praiſe: to whom be honour and glory for euer. Amen.*

Stephan Bateman, profeſſour of Diuinitie.

UMI

The life of *Dauid George*

testified by the Magistrates of *Basil*, *which was the founder of the heresie of H.N.* and the *Familie of Loue.*

DAVID George, borne in Delphe a towne of Holland, taught his errours in the lowe countrie, where he dwelled fourtie yeares: and fearing to bee espied by the Magistrates, departed out of his countrie, Anno. 1544. & iourned towardes Basil in Zuitzerland, with his familie and kinsfolke, & named him self Iohn of Bridges. When he was come to Basil, he made his complaint to diuers of the Magistrates, that he was banished out of his native countrie for the worde of God, and was faine to flee from place to place. They toke compassion of him, and made petition vnto the Lordes of the towne for him, that it would please them to take him and his, for pore subiects and inhabiters of their citie. They

receiued this answere, that they would not denie their citie to any honest stranger, being of a good & true religion. His graue yeares, sober speach, and modest behauiour, with his ancient and comely apparell, did not a little preuaile, that his petition tooke place: so that he and al his companie were made free men of Basil, & was in good reputation among the people. He was liberall in giuing of almes, and full of hospitalitie: he maried his daughters very worshipfully: he was serued in plate, and spent liberally; for his scholers in the lowe countries made collections for him, so that he wanted nothing. Eleuen yeres he dwelt in Basil, and it was not espied what doctrine he taught.

Then he built two houses, the one for pleasure in a garden, the other in the towne: one of the houses was by lightening and thunder consumed with fire: also in his own dwelling house one loft fell downe, and did much harme: al these were warnings of Gods displeasure. In processe of time, one that married his daughter beganne to mistrust his doc-

trine,

trine, and when Dauid George vnderstoode thereof, he sent for his sonne in lawe, and with many persuasions, endeuoured to confirme his sonne, to beleeue that he was that right Dauid that was sent from God, and should restore againe the kingdome of Israel, and build the tabernacle of Iacob in the latter daies. Whereunto his sonne answered, that the restoring of the kingdome of Israel, and al other prophesies of Dauid, was fulfilled by Christe. With which answere Dauid George was verie angrie: notwithstanding, with gentle wordes he beganne againe to persuade him: ỳ if any thing were too high in his bookes, that he could not vnderstand, he should commit it vnto God, from whom such high wisedome did come.

He writ diuers bookes, especially one called The wonder booke, wherein he taught his damnable errours. He dyed the 16. of August 1556. and was buried in the parishe Church of S. Leonards. Many of his disciples toke great thought after he was dead, for that he promised vnto them that he should not die,

but if he did, he would rise againe within three yeares, and fulfill all his former promises.

Diuers of his disciples and scholers forsoke his heresies after his death, and confessed them selues deceiued, and acknowledged Dauid George to be a very blasphemer of our sauiour Christ. But certaine would not, but conueyed them selues away, and infected others. The Magistrates of Basil, when they vnderstode of his doctrine and manners, they called before them, all such as they suspected to holde of Dauid George, and searched their houses, found the bookes and letters which he had written: and when the Lordes of Basil had all, they caused them to recant solemnely in the chiefe Church, all such Articles as Dauid George had taught them. They found also in Dauid Georges house, a picture of Dauid Georges person, very curiously & cunningly counterfet, which together with the carcase of Dauid George, and his bookes, letters, &c. were burned in the market place, his goodes and lands seised to the vse of the towne.

All

All the reſt that were knowne to holde that errour, did willingly abiure the ſame, and ſo were receiued as members of Chriſtes Church. Yet did not his hereſies ceaſe, for diuers were in Holland, that ſtiffly did maintain Dauid Georges hereſies, and peruerted many, among which number was Henrie Nicholas thought to be chiefe: who after the death of Dauid George toke vpon him to maintaine the ſame doctrine, not in the name of Dauid, but in his owne name, as a Prophete, ſent to rebuke the world of ſinn and iniquitie, & hath written many booke in the Dutch tonge in a rude ſtile, which many of his ſchollers & followers haue tranſlated into diuers languages: his *Euangelium Regni* is in Latin, many alſo are in a Dutch letter in Engliſh, tranſlated (as is ſuppoſed) by Chriſtopher Vittell a ioyner, dwelling ſometime in Southwarke, who hath by his trudging about the countrie, infected ſundrie ſimple men with this poyſoned doctrine, & ſnared their minds ſo corruptly therein, that it is harde to plucke out of their heades thoſe vaine

toyes of H.N. which Vittel hath so deeply impressed in their minds, ẏ although they denie publikely before the worlde, yea & set their handes against the same doctrine, yet they returne againe to their olde opinions, as is well seene by many that I could name. For it is a *Maxima* in the Familie to denie before men all their doctrine, so that they keepe the same secrete in their hearts: which is impious and vngodly.

There haue beene many of our Englishe men in Flaunders, to conferre with this H.N. their Authour: of whom in their returne they speake great good of his wisdome, of his milde nature, of his humilitie, and of his patience: yea, and as they vainely boast, that he knew of their secrete messages, which they account to be miraculous. And when he maketh any mention of the workes which he hath written, he calleth them the workes of God, and seldome or neuer his workes. Certeine pamphlets are newly set forth as his works. The Lord bring such deuices of Sathan to naught, & preserue his church euermore

The

The life and doings of H.N. testified by certeine of the Dutch Church yet liuing, who knew the man, & were acquainted with him.

H. N. otherwise called Henrie Nicholas borne in Amsterdam a towne in Holland, of many was called Henrie of Amsterdam, who with his brother Iohn, departed from Amsterdam, about the yeare of our Lord, 1533. when a certeine sturre was in the towne tending to a tumult. And these two brethren had prepared money with other furniture, to ayd (as they pretended) their brethren in Munster a citie of Westphalia: who were distressed by a siege of the noble men, as you may read in the 7. booke of Sleydanes Cómentaries: & although he giue them to name Anabaptists, (for they were rife in those dayes) yet surely it is probable that Dauid Georges followers were there, vnto whom these two brethren did send ayde, who being espied by the Magistrates, were impri-

soned: at the last they forsoke the citie, & came to Emden, a citie of Westfrizeland. Iohn Nicholas was a brewer by occupation, but Henrie was a Mercer, and called commonly Henrie of Amsterdam. He was a man of a reasonable tall stature, somewhat grosse in bodie. He had a sonne who kept his shop, called Iohn Nicholas. This Henrie was verie braue in his apparell, he would go in his crimsen satten doublet euerie holiday. Henrie gaue himselfe to writing of bookes, which he put in print, especially one amongst the rest, which was the chiefe, called The glasse of righteousnes, the lesse: for he compiled two bookes of that title, wherein he certifieth his Familie of loue, that they must passe foure most terrible castels ful of combersome enimies, before they come to the house of loue: the first is Iohn Caluine, the second the Papistes, the third Martin Luther, the fourth the Anabaptistes: and passing these daungers they may bee of the familie, else not: this is testified by a man of credite, one Adrian Gisling, who did read it in a Dutch booke intitu-

led

led as afore said. There was complaint made vnto the Magistrats, whē certein of his boks came abrode, that he despised all maner of religiō, especially those of Caluine and Luther, affirming that of all other they were the worst. He married his daughter [redacted] to a yonker, & when they should come to church, Giles Fáber minister of Emden did denie her marriage, saying vnto Henrie Nicholas, that he was a derider of their religion. Also Henrie Nicholas had in his house three women, which went all alike in their apparell: the one he affirmed to be his wife, the other his sister, the thirde his cousin. It happened his cousin to be sicke verie doubtfull of life: the neighbours in such a case resorted vnto her, and there before diuers of good report, she confessed that Henrie Nicholas had abused her body, and made her beleeue that she should neuer die. The neighbours hearing this so odious a matter, made complaint vnto maister Brames, who was Drosserd of Emden, or gouernor. He according to his office, came to the house to haue apprehended

the

the partie but Henrie was fled immediately before. The Magistrate seised vpon his goodes, and carried it away vnto the castell of Emden, and this was in Anno. 1556. Henrie fled to Peusam, to a yonker called Hycomanning, one of his Familie of Loue, and there remained about a yere. He was 57. yeres old when these thinges happened. It is thought that he went with Granuella to Naples the yere following, and the most do verily think that he is dead, but our Familie in England do beléeue ỹ he is aliue, & doth still write: if it be so, by this collection he can not be lesse then 78. yeres olde. He doth call him selfe *Restaurator omnium*, in the thirtéene Chapter of his *Euangeli*. So did they at Munster intitle a booke, and called it, The booke of restauration. In which book are contained diuers horrible heresies which thei held, as may appeare by Sleidans Commentaries: which I haue here placed, that the reader may perceiue howe in many thinges their doctrine in Munster and the Familie in England do agrée.

Articles

Articles taken out of the *Booke of restauration* which they in Munſter held, as appeareth by Iohn Sleydan.

1 THe time of Reſtauration is at hand.

2 The ſeate of Dauid which is decayed, ſhall be erected.

3 The writings of the Prophetes ſhall be nowe fulfilled.

4 This reſtauration goeth before the world to come, to the intent that all the vngodly being deſtroyed, the houſe and ſeate of Iuſtice might be prepared and beautified.

5 The marriage of ſuch as are not lightened with true faith, is polluted and filthie, and to be reputed for whordome.

6 Martin Luther and the Biſhop of Rome be falſe prophets, but of both, Luther is the worſe.

7 Since the Apoſtles time the word of God was neuer preached truely, nor any iuſtice vpon earth.

8 There are foure prophets, whereof two are iuſt, Dauid, and Iohn Leyden, and

and two vnlust, the bishoppe of Rome, and Luther.

Their teachers in Munster, were all or the most part Hollanders, and Dauid George did then teache his blasphemous doctrine at that time. Although Iohn Sleydan doth generally call them Anabaptistes, yet it is verie probable, ỹ these and other of their articles are all one with the familie of Loue: for the Anabaptistes doe holde none of these.

Articles gathered out of the Bookes, of *H. N.* and which are taught by the Familie of Loue.

1 IN primis, that *H.N.* can no more erre or misse the right, then Moyses, the prophets, or Christ, and his Apostles.

2 Item, the Elders are illuminat and Deified: and God in them Hominified, or become man.

3 Item, their illuminate Elders doe not sinne, neither actually, nor by cogitation,

4 Item

4 Item, that they may ioyne with any congregation or Church, and liue vnder the obedience of any magistrate, be he neuer so wicked or vngodly: the Turke, the Pope, or whosoeuer.

5 Item, that they allowe a kinde of shrifte worse then popishe, For where the Pope requireth but confession of the act cómitted: they will haue ỹ thoughts manifested, and what our nature and inclination draweth vs vnto.

6 Item, they hold, that the lawe of GOD is possible to be kept, of euerie man that will indeuour himselfe therto.

7 Item, that their authour *H.N.* is the true prophet of God sent to blowe the last trump of doctrine, which shall be published vpon earth, & he only knoweth the true sence of the holie scripture.

8 Item, that his bookes are of equal authoritie with the holie scripture, and are written with the same spirite.

9 Item, all is false and lyes, whatsoeuer is taught or preached by any other, then their illuminate Elders in the Familie.

10 Item, they commend the Pope and

and Cardinals, and allowe the Masse, & other their ceremonies.

The Bookes of *H N*. which I haue seene.

1 IN primis, the first Epistle of *H.N.*
2 Item, the first and second exhortation of *H.N.*
3 Item, a dialogue betweene the father and the sonne.
4 Item, the prophesie of the spirite of loue.
5 Item, the published peace vppon earth.
6 Item, the declaration of the Masse.
7 Item, their *Euangelium Regni.*
8 Item, the true and spirituall Tabernacle.
9 Item the newe and heauenly Ierusalem.
10 Item, a confession of their faith newly made.
11 Item, sundrie Epistles of *H.N.*

Bookes which I heare of, and haue not seene.

2 Item

1 ITem, two Bookes intituled the Glasse of righteousnesse.

2 Item, a Booke called the holie Lamb.

The displaying of the Familie of Loue.

WHen I considered the duetie of a Christian, to consist in the true profession of Christ Iesus his name, & diligently to walke in the pathes and wayes, manifested in his word, and to seeke to beautifie and inrich that beloued spouse, the Church of Christ, sanctified by his bloude, I could not holde backe my penne, to publish such matter, as I see daily to blemishe that beloued bride: (I meane the Church of Christ:) and to haue crept in by the subtiltie of Sathan, our professed enimy. Hauing therefore gathered diuers notes of that cankered error of H.N. taken out of his bookes, which I haue to shewe, I had thought to haue stayed my hande from further trauell: but being vrged by diuers of Gods children, to manifest this my labour, to the end, that some nouices of that errour might, (if it were pos-

sible) be stayed from further plunging themselues into that gulfe of impietie. How the wicked take occasion by these & like errours, to speake euil of Christs Church, the eares of many godly doe heare, Especially the Papists: who speak and write, and nothing is heard more common in their mouthes, then these tearmes, ye are at variaunce amongst your selues: no vnitie of doctrine is obserued: ye are of diuers opinions and sectes. But how vntruely they impute these maters vnto the church of Christ, to euerie member of the same Church it is euident.

For if we consider the wisedome of God in gouerning his, we shal perceiue that in all ages, when Christes Church did most flourish in perfectiõ, then was errour and heresies moste rife, as may wel appeare euen in the Apostles times, by the Nicolaitans, Ebionites, Cerinthus and others. How busily did the fathers in the primitiue Church withstand such heresies, as crept in, euen in that happie time? Tertullianus, the Valentinians: Augustine, the Donatistes; and Athanasius,

the

the Arrians, with infinit mo, as by reading the Ecclesiasticall histories doeth well appeare. Wherein, what trauell hath beene taken, what counsels called, what Books written, it were a wonder to behold. But when corruption began by litle and litle to spread her selfe, and got the face of a Church: O how were dissentions appeased, & no varietie seemed to be? where as in deede, nothing was taught nor published but dreams & deuises of men: who leauing the certein and knowen wayes of ỹ Lord reuealed in his word, betoke thẽselues to depend vpõ the doctrines of men. But if we descend into these laste times, wherein we liue, and marke the wisedome of God in gouerning his Churche, how he hath manifested his sonne Christ Jesus with an vncouered face, to the great comfort of his children, how the doting dreams of men are vanished, how nothing but Christ Jesus is lifted vp with prayses, as the immediate and only cause of our saluation, how the true vse of workes is placed, not as any cause, but as the

fruites of our iustification. And yet to see how busily Sathan (enuying the prosperitie of Christes spouse) endeuoureth daily in his mẽbers, to trouble and disquiet this peaceable Sion, by raysing vp diuers strange and monsterous heresies, as the Anabaptistes, the Free will men, the Arrians, the Pelagians, and the Familie of Loue, with many others, which heresies the Diuell more busily soweth nowe, to disquiet the Churche, then heretofore in ỹ time of ignorance, when he lulled the most part of ỹ world in errours and dreames of men. And seeing that euerie errour doeth seeke his cloake & defence by the holie scripture, yet we haue great cause to reioyce, that onely by the scripture they are all put to silence, and their heresies made manifest to all men: as by the learned treatises of many graue men in this our age doeth manifestly appeare. Of this last errour of H. N. the cheefe piller and vpholder of these errours of the Familie of Loue, (Whereof by the Lordes assistance, I minde to leaue behinde

hinde me ſuch notes and bꝛéfes, as of certeintie I haue learned, bothe of the perſon, and alſo of his doctrine) No man hitherto (that I can learne) hath endeuoured to confute them in wꝛiting.

Whoſe Bookes as they haue come to my hande, I haue with diligence perꝛuſed, and by much conference with diuers of that Familie, learned the doctrine which they followe. And whereas they haue bœne charged with diuers articles befoꝛe the highe commiſſioners, yet by no argument that I can learne, doe I finde that they holde all the errours conteined in the ſame.

Notwithſtanding, ſo many as either by the doctrine of Henrie Nicholas, oꝛ by conference I haue learned, I haue ſet downe, to the ende that ſome good man might be incouraged to confute ſo impious an authour, and ſuch hoꝛrible errours, and perfourme in ſome learned woꝛke that whiche my want and capacitie is not able to ſupply: neither would I haue ventured to committe to wꝛiting ſuche rude and igno-

rant labour, the matter beeing in deede better then the handling: but in my opinion, it is better to haue course bread, then none at all.

And because diuerse with whome I am familiarly acquainted are fallen into this errour of Henrie Nicholas, I haue the rather for their sakes bent my studie to doe them good, if it be possible. And if these simple notes may haue that successe that I wishe: I trust it will stay some of GODS children, from running headlong into that bewitched snare. And also suche matter, as by disputation, and conference with some of the same familie, I haue boulted out, I will declare. For in deede, the Authour in his Bookes doeth not deale so plainely, as one beeing ledde by the spirite of GOD: wherof he boasteth: but verie subtilely, and darkely, and so, as the iudgement of many godly and learned men, to whom I haue deliuered his Bookes, vppon the reading of the same, haue testi-

teſtified, that there is no matter in the Authour, that may bée drawen into argument, but that it ſéemeth to be as a riddle, or darke ſpeeche, and therefore more intricate to be followed.

And as his tearmes and phraſes are geyſon and vnwonted, ſo they doe daſell the ſimple, with an admiration of a prudent ſpirite to be in the Authour, whiche of meane wittes can neither be comprehended nor vnderſtode.

And when the Rabbynes of that Family, whome they tearme Illuminate Elders, haue béene preſſed by me and others, to giue a reaſon, why the Authour hath ſo cunningly and ſubtilely dealt, not expreſſing his minde in plaine tearmes and ſpéeche: the beſt anſwere that hath béene made is, that the Authour hath writen in the Dutch tongue, which wanteth his grace and eloquence, béeing turned into our rude Engliſhe. But if I might be bolde to replye without offence, his rude ſtile béeing writen in the Dutch tongue,

is rather beautified by translation, then impayred: for I haue some copyes in Dutche, some in Latin, and some in English: wherein the Authors barbarous stile, and his ignorannce, is verie muche manifested, although some of his schollers haue put to their helping handes, to garnishe this their barbarous Author: especially the boke intituled, *Euangelium Regni*, which is translated into Latin exactly. I would to GOD the matter did answere the godnesse of the tongue.

And if I should diligently seeke out of what forge the Authour Henrie Nicholas hath fyled his heresies, I am certeinely persuaded, that one Dauid George was the founder, hatcher, and breeder of all this mischeefe, and Henrie Nicholas, but a disciple or scholler of the same Dauid. What this Dauid was, you may perceiue by that which is set downe before: whose errours also for a taste I will set downe in part as they are collected by the gouernour of the vniuersitie of Basill, that all men may see,

that

that an euil authour hath bred a worse scholer: And thereby shall be perceiued that Dauid George his opinions differ nothing from H. N. but are so like in wicked boasting that they haue the spirit of God, that a man may thereby say, an euill father hath begotten a worse sonne.

Articles taken out of Dauid George.

1 ALL doctrine taught by Moyses, the Prophetes, and Christ him selfe, are not sufficient to saluation, but onely to keepe the people in good order, till the comming of me Dauid George: but my doctrine is able to saue all those that put their trust therein.

2 Dauid George doth further say, that he is the right Messias, the beloued sonne of the Father, not borne of the flesh, but of the holie Ghost; and when Christ was dead, according to the flesh, the spirite of Christe was kept at the fathers appointment, vntill the comming of Dauid George, and giuen to him.

3 He saith, that he will set vp the true house of *Dauid*, & the children of *Leuie*,

and he will raise the tabernacle of God, through the spirite of Christ, not by the crosse and suffering, but through meekneſſe and loue.

4 He saith, that whosoeuer speaketh against his doctrine, shall neuer be forgiuen, neither in this worlde, nor in the world to come.

These I haue set downe as the doctrine of Dauid George, founde in his bookes. And bicause their doctrin may be better viewed and seene, how they agree in wicked & diuelish phantasies of their owne deuice: set on by the father of lies, our ancient enimie, to be a stumbling blocke vnto the simple, and to darken and blemish the ioyful proceeding of the glorious Gospell of Christ Iesus, which almightie God hath in mercy reuealed to nations & kingdomes most plentifully, mauger the malice of the diuell and all his children: I haue therefore here placed certaine sayinges of H. N. which are word for worde taken out of his bookes, that the diligent reader may see how in wicked boasting they agree, & what

what vile doctrine they publish.

The errours of H.N. taken out of his owne bookes translated into English.

1 For the being of God, or essence, gaue foorth his sound and voyce, and spake vnto me H. N. through his spirite of loue, all these wordes, and saide. Proph. cap 1. diuis. 5.

Speaking against the Churche, he saith:

2 For that cause if thou now account not thy selfe for an whore, but esteemest thee for the faithfull espoused wife of Christe, my iealous conceiuing can not stand otherwise towardes thee, but that thou art a presumptuous whore, which dissemblest and playest the hypocrite with Christe, and couertly committest whoredome, and neuertheless, wilt be iudged as a faithfull espoused wife of Christe. So shalt thou presently be constrained to drinke the bitter cursed water of my iealousie.

3 All that God hath spoken through his

his holie Prophetes, and what is written of Christ, should also in vs, and with vs, become fulfilled, to the honour and glorie of God, and to our ioy.

Out of a Dialogue betweene the father and the sonne. Chap. 17. the sonne concludeth with these words.

SEeing nowe that I (my father) haue found out in deede, that our Lorde the moste highest hath reuealed his mercie seate, the possession of his most excellent Maiestie, and heauenly riches in thee, and with the same beeing of the perfect Godhead, made a godly dwelling with thee: so were it mecte that all the generations of the earth submit them selues vnder the same mercie seate and godly Maiestie, and assemble them thereunto.

Here maiest thou se these two men boasting thē selues in their presumption and pride of minde, to haue the spirit of God: the one saying, that the same spirit which was in Christ Iesus when

he

he liued on earth, is nowe in Dauid George, which is horible blasphemie. He abaseth Moyses, the Prophets, and Christe him selfe, in whose doctrine the certaintie of our faith is firmely fixed, against which the gates of hell shal not preuaile: & promiseth to bring the house of Dauid and the children of Leuie into great prosperitie, and to set them vp: not with painful suffring, as Christ our Lord in him self hath perfourmed, & left to vs his children example to follow his steppes in suffering miserie, that we might reigne with him in glory: but he promiseth to bring his disciples into that glory through meekneſſe and loue, which in deede is the pleasanter way to be followed, if we consider flesh and bloud.

H. N. he following his father in like blasphemie, auoucheth, that he hath talked with God, not by inspiration or reuelation, but by giuing forth his sound & voyce. Then placeth himselfe in Christes stead and office, in iudging the children of God, saying: My iealous conceiuing can not stande otherwise towards

wards thee, but that thou art a presumptuous whore: and shalt be constrained to to drinke the bitter cursed water of my iealousie. If these be not Luciferian voyces, I am much deceiued: then he saith, that what the Prophetes & Christ haue written, that must be fulfilled in him and with him: and that all the generations of the earth must submit them selues vnto the mercy seat, and godly maiestie, which is in him. Thus I suppose my coniecture standeth firme, where I saide, that Dauid George was the hatcher of this heresie, and layde the egge, but H. N. brought forth the chickens. How wel they agree in vaunting them selues, doth well appeare: and that the sonne is farre worse then the father. Surely I could well haue spared my penne in writing this and other their wicked opinions, which their patrones haue buried in silence, hadde not the zeale of the Lordes house carried me so farre, that I could not stay, vntill I had published suche matter as came to my handes, whereby I sawe the glory of Christ Iesus to be so defaced: & seeing

these

these wicked impes to place them selues so high in ỹ mindes of many simple people here in England, it pitieth me to sée them so snared in this bewitched errour. A man would thinke that these things are so vaine & absurd, that none ỹ were in their right wits, would once bend their mindes to imbrace the same. In déed, if I did not know many of thẽ, and am truely certified by some of the same fellowship, that there are in England, at the least 1000. in diuers partes of this realme, which do hold this vain & monstruous opinion of H.N: I would not haue traueled any further. But euẽ for their sakes, who in déede are simply deceiued, and not maliciously holde any thing, doe I write: and if this my labour may (by the Lords will) conuert any of that fellowship, and bring them into the plaine and manifest way, whiche Christ Jesus hath left in his word, I haue my expected desire. There is no one thing in my opinion that hath so much preuailed with this simple sorte, which are members and professours of ỹ Familie of Loue, as a certaine shewe & out-

outwarde face of a holy conuersation, which some of their illuminate Elders do seeme to vse. Wherein they followe the steppes of the Pelagians and Papistes directly, whose doctrin of works, howe by them we are in the fauour of God, and accepted, doth in diuers treatises manifestly appeare, destroying the worke wrought by Christe our Lorde, Esai 53. * by whose bloud we are cleansed, and by whose stripes we are healed: & without this faith in Christ, all our workes be they neuer so godly, are meere impietie. If he worke in vs the will and the deede, what haue we to boast of workes? If we haue nothing which we haue not receiued, what fauor with God doth our worke purchase? If euerRom. 4. lasting life be the free gift of God, what haue our workes to do in that matter of our saluatiō? It standeth not vpon so fickle a point as the vncertaintie of our workes: but in suche errours they wander, which leaue the wholesome precepts of the holy Ghoste reuealed by the scripture, and imbrace the doctrins of men. It seemeth that the simple truth which

which by the Scriptures we be taught, and the promises of Christ our Lorde made vnto vs, doeth not content their curious heads, but vainly they wander in euery vncertaine way, estæming H. N, and his sayings expressed in his booke, to be of no lesse value and credite, then the sacred Scripture written for our comforte, not as the workes of men, but by the finger of GOD, euen the holy Ghoste. And whereas H.N. doeth boaste him self ý he can not erre, he saith that, with the same lying spirte that is in the Pope, affirming the selfe same thing. As for the Pope, it is manifest ynough without proofe. But bycause some may thinke that I anouch that of H.N. that is not to be proued, I will set downe his wordes as they are written in his booke intituled, The propheſie of the ſpirit of Loue, the 13. chapter, where you shall perceiue, ý H. N. doth couple him self with Moses, with ý Prophets, with Christ and his Apostles, very presumptuously affirming, that he him selfe can no more erre then they. His wordes be these.

Moyses, the Prophetes, Christe, and his Apostles, and his Minister H. N. they iudge to erre, or misse the right, rather then acknowledge them selues in their imagination to be ignorant and lying.

In my opinion H. N. in these words doth somwhat ouermatch the Pope, for the Pope doth acknowledge, that as he is a man he may erre, but as he is Christes vicar or deputie vpon earth, he can not erre: but H.N. without any distinction doth affirme, that he can no more erre then Christe or his Apostles. And in deede his bookes are thought amongest his disciples to be of equall authoritie with the scripture, & they do affirme that they are written with the same spirit. But if their bare affirmation may stand for good prose, then indeed it is somwhat they say: but ẏ holy ghost hath taught vs an other lesson, saying, beleeue not euerie spirite, but trie the spirite whether he be of God. And that we may rightly discerne this H.N. otherwise called Henrie Nicholas, (which taketh

keth vpon him to be that great prophet, sent to rebuke the world of sinne, & hath written his bookes, intituling one, The prophesie of the spirit of Loue: wherein he prophesieth of many thinges to happen to the Churche of God before this time, but God be thanked, his wordes are no warrants, & he is proued a false prophet: and since our Sauiour Christe published vnto the world ỹ glad tidings of his glorious Gospell to our great cõfort, the office of prophesying or foretelling of thinges to come, hath ceased in Christes Church. Many haue risen and taken vpon them to prophesie and foretell thinges to come, but they haue ben counted false prophets, euen as H.N. is) Christ our Lord did forewarne vs that in the latter times such false prophetes should rise, and false Christes, and such daungerous dayes, that if it were possible, the very Elect should be deceiued. Blessed be the Lorde our God, which by the light he hath giuen his children in ỹ holy scripture, doth so instruct vs, that the very childrẽ & babes are able to confute these false teachers & false prophets.

And leaſt the Papiſtes ſhould imagine that this H.N. ſhould be a profeſſor of the Goſpell, I will declare manifeſt cauſes, to proue that he is a right chicke of the Church of Rome, and harboured many yeares by Granuella a Cardinal. Howe he extolleth the Pope to be that great Prieſt of the Weſt: howe he openeth the miſteries of the Maſſe, in a booke intituled, A declaration of the Maſſe: Howe he commendeth euery trifling toye in the Maſſe, by the booke may at large appeare. Howe he allowed confeſſion worſe then auricular, may appear by diuers his owne words, which, leaſt any ſhould carpe at me, I wil ſet down: Howe he agreeth with the Papiſtes, in extolling workes as efficient cauſes of our ſaluation, I haue before touched. Al which do proue, that he is no profeſſour, but an enimie to the Goſpell of Chriſte our Lord.

H.N. in the firſt exhortation. Chapter 13. Diuiſion 12.

IT is expedient that they ſhould make manifeſt their whole hart, with al their coun-

counſels, mindes, willes, and thoughtes, together with all their doings, dealings, and exerciſes, naked and bare before the eldeſt in the Familie of Loue, and not to couer or hide any thing (be it what it is) before him, and what their inclination & nature draweth them vnto.

By this it doth appeare, that nothing muſt be kept vntolde or vnreuealed to the eldeſt Elder in euery their ſeuerall conuenticles: for elſe it can not be vnderſtode, that one man in one countrie ſhoulde heare all the reſt particularly. And here they ſtep one foote before the Papiſtes in my opinion: For where the Pope requireth but a confeſſion of the ſinne committed, H.N. requireth a declaration of the thought, and what the inclination of our nature draweth vs vnto. And yet in moe ſpeciall pointes they agree with the Papiſtes, namely, in the poſſibilitie of the Law, to be kept of euery one that will ſeeke to performe the ſame. And wheras I ſhewed before, that H. N. and the Pope do both boaſt that they can not erre, I thinke it not

amisse, to let H.N. tel his owne tale touching this matter, that his scholers may behold, that I slaunder him not, neither do make his doctrine worse then it is.

In the first exhortation, Chapter 13. Diuision 11. Fol. 31.

They ought to beware that they distrust not ỹ eldest in the Familie of Loue, nor suspect any maner of euil or vnwisdome by him, nor yet in any wise persuade them selues, that the exercises, documents, and instructions which are taught or set foorth before them, by the father of the Familie of Loue, or oldest Elder, are too sleight, too childish, or too vnwise for them to followe after, or thereby: but with perfect hearts, humbly & single minded, as good willing children, to receiue the same instructions, proceeding out of the wisedome and counsel of the eldest, and to stand euen so submitted, till they come vnto the manly oldnesse in the Loue.

Here is shewed, that none must sus-

spect

pect the oldest Elder touching any false doctrine that he might vtter, nor to thinke any vnwisdoue to be in him: in which affirmation, howe arrogantly doth he challenge that vnto him, which is only due to Christ our Lord, and to ỳ holy scripture, written by the spirite of God? And although he bost that he hath the spirite of God, and that he is Godded with God, & God in him Hominified or made man, yet are not we to beléeue such lying spirites, which vtter such absurd and blasphemous doctrine, contrarie to the Scriptures of GOD. And bycause I am entered into that high point of Diuinitie, which amongst the Familie is counted a misterie, I thinke it not impertinent, to set before the eyes of all the professours of H. N. and his doctrine, what the meaning of those termes are, to be Godded with God: for as they be straunge, vnwonted, and vnaccustomed speaches, so the doctrine taught in the same, is more strange and absurd.

It were conuenient that we that professe Christe, should be content with

such phrases as the holy Ghoste doth vtter in the sacred Scriptures, and not to seeke curiously strange termes, which are not in the holy historie, nor consequently can not be gathered out of the same: of which number this is one, to be Godded with God, and vngodded with man: the meaning of all suche termes is this, as it is taught by H. N. and imbraced of the Familie.

They holde as a principle in the schoole, that after regeneration we sinn not, fortifying this their assertion with this place of the Euangelist S. Iohn: He that is borne of God sinneth not, and he that committeth sinne, is the seruaunt of sinne. Againe, God heareth not sinners. All which places are very truely saide and alledged, but to a wrong purpose, for the places do not proue that the regenerate man sinneth not, but sheweth ỳ sins are not imputed to a regenerate man, to condemnation and death. He that is borne of God or regenerate, sinneth not: That is, to his destruction enerlastingly. The Scriptures do teach vs to distinguish sinnes in this sort: to com-

commit ſinne, is one thing, but to abide in ſinne, or to dwell in ſinne, or ſinne to haue dominiō in vs, (as S. Paul ſaith: Let not ſinne reigne in your mortall bodies: & in the Epiſtle to the Romanes. Committe not wickednesſe with greedineſſe,) is another thing. This laſt perteineth not to the elect of God: For as the children of God do daily fall thorough frailtie and humane imperfections, ſo they are daily renued by the ſpirite of God, which driueth them to repentaunce. But with the wicked the caſe is otherwiſe: For they ſitte downe in the ſeate of the ſcornefull, they committe wickednesſe with grædines, ſaying, tuſh, God ſæth vs not: ſuch ſinners God heareth not, and ſuch be ſeruantes vnto ſinne. Now in the Familie it is otherwiſe taught, and otherwiſe beléued: For they affirme that after we be regenerated, which they terme, The vpright freedom, we actually ſin not, neither in thought nor dæd. And ỹ we may heare the Authour H.N. vtter his own ſpæch, I will ſet downe what he writeth touching this matter.

The true freedom is this, that the man in his heart, minde, and spirite, be wholy released, purged, and purified, from all wicked nature and sinne, whiche hath raigned ouer him, and that there dwell, liue, nor rule, any other thing in him, namely in all his spirits, thoughts, minde and soule, but alone the true Godhead, with the louely beeing of the vpright loue, and wholy to be replenished with all the vertues of God, and that there flowe nothing else in him but spirituall and heauenly waters.

Hereby it may appeare, what the Authour H.N. thinketh touching regeneration, whiche they call The vpright Freedome. And as I haue conferred with diuers of the same familie, to vnderstand these mysteries, which in the end with much a do, I haue found out to be, ỹ after we be regenerat, we sinn not. And when I haue required somewhat out of ỹ holie scripture to proue this: in the end I haue receiued this for answer. God doth promise to dwell with ỹ man,

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that is of a lowly mind & humble heart. Also, yee are the Temples of the holie Ghost. And againe, the father and I wil make our habitation in man. Nowe where Christ dwelleth, there also is the father and the holie Ghost: where or in what man soeuer God thus dwelleth, it may be wel verified, God dwelleth in him: if God dwell in him, then the contrarie can not remaine in the same bodie. God is pure, and will not dwell in a corrupt vessell: Two contraries can not be in one place: Christ and Beliall can not dwell in one temple: Light and darknes can not be together. That man ỹ hath God thus dwelling in him, may be called Godded, or god dwelling in him: so ỹ by this reason man is Godded with God and God Hominified in man. This their Rabbynes or Illuminat Elders do teach, and whatsoeuer this Godded man doth speake, thinke, or do, it cannot be euill, neither may be so iudged by any.

What vain doctrine this is, may wel appeare euen in it self, & yet I was long acquainted, & much trauelled in ỹ mat-

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ter, before I could get this great mysterie opened vnto me, which ỹ yong ones in the Familie can not explicat, except he come vnto the state of an illuminate Elder. And as I haue before proceeded, so you shall see ỹ Author H. N. vtter his owne words, whereby no suspicion shal arise, that I haue spoken that I can not proue.

H.N. in the dialogue, Chapter. 16. diuision 16.

It becommeth not that any should take in hand to teache, but onely the illuminat Elders in the Familie of Loue, whiche haue receiued the worde of life from the liuing GOD, and are euen so through the same, Godded with God, or incorporated to God, with whome also God in one being and power of his spirite, is hominified, or become man. Therfore it is assuredly all false and lyes, seducing and deceitfull, what the vngodded or vnilluminat men out of the imagination of their knowledge, & out of their learnednes of the scriptures bring forth, in-

inſtitute, preach, or teache. They preach in deede the letter, but not the word of the liuing God. Let them eſteeme them ſelues as holy as they wil, they are a falſe Chriſtianitie, and diueliſhe Synagogue, or ſchoole.

Now maiſt thou perceiue, how this H.N. eſtæmeth all preachers and teachers that are not thus Godded, or thus illuminate. In dæde I confeſſe, that without the ſpirite of GOD, which his children be partakers of, we can not ſæ, nor perceiue the myſteries conteined in his worde, muche leſſe declare the ſame to others. But that we muſt be Godded with God, becauſe the ſcriptures vſe no ſuch phraſes, neither hath any writer before vs in Gods church vſed any ſuch proud ſpæches, I thinke, with the Author they are to be reiected in that ſence that he meaneth. For bæing thus Godded or illuminate, he ſtandeth vpon his tiptoes and ſaith.

H.N. out of the propheſie,
Chap. 3.

Although

Although ye dissemble with me, and how craftily so euer ye couer you before me, yet are neuertheless all the counsels, and falshodes of your heartes manifest before me, and so muche the more naked and bare before the eyes of my heart and spirite.

If these words do not proue H. N. to be a wicked deceiuer, let the indifferent Reader iudge. He affirmeth that the secretes of our hearts are knowen vnto him, which knowledge perteineth only vnto the Lord our God: For he is witnessed by the holy scripture, to be ỹ searcher of the heartes and reignes of man.

Thus how H.N. teacheth his family, that he is Godded with God, I haue described: the rather because it is one of ỹ chef mysteries & secrets of their schole, which verie fewe do vnderstand, except the Illuminat Elders, who also are Deified or Godded, till they doe growe vnto the manly oldenesse in the loue, as they vse to speake. These blasphemies, doe require a longer discourse, then my sim-

simplicitie is able to atteine vnto, but I hope Almightie GOD will rayse vppe vnto his Churche some good man: who will take some paines learnedly to confute this horrible doctrine. In the meane season, these briefes I haue set downe, mindeing to let some of the Family see the vanitie of their Authour and his doctrine, how contrarie to the Scriptures of God they be.

In the Booke of H. N. intituled *Euangelium Regni*, The Gospell of the kingdome, which is a title that none of Gods children durst euer giue vnto any of their Bookes: and in deede it is another Gospell, then that which is conteined in the Newe Testament of our Sauiour Christe. How H.N. aduaunceth the Pope and his Cardinals doeth manifestly appeare in the 13. Chapter of the same Booke.

The Apostle Paule did arme Gods children afore hand, to beware of suche as should bring vnto vs another gospel, yea, although he were an Angell: & it is also testified, that our aduersarie doeth

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transforme himselfe into an Angell of light to deceiue Gods childrẽ, if it were possible. Euen so H.N. in all his writinges, how doth he transforme himself to be deified with God, & God in him to be hominified? Which in plain tearmes are, ỳ he is made euen as God, & God in him is become man: which is horrible blasphemie. For we haue the spirite of God by participation, and not Deified: For that belonged to Christ our Lorde, who, as S. Paule witnesseth, thought it no robberie to be equal with God. No man would suppose that in this great light, where Christ Iesus and his glorious Gospell doth shine, that such dotinges and dreames of men possessed with a fantasticall spirite, could take any dæpe rote in the heartes of men: but alas, we sæ ỳ there is no errour being neuer so absurd, & senseleſſe, ỳ hath not many fauourers: & this hath the more, for that the Authour H. N. teacheth, that an outwarde shewe of a holie life, doth chæfely please God: when as without faith, our life and workes are impietie and wickednesse; and you shal neuer

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in all the writings of H.N. (that I haue read) heare him aduance, or once speake of our faith in Christ Iesus: but he doth raunge from matter to matter, in his writings so obscurely and darkly, that he thinketh neuer to be espied, what his scope of doctrine is: which in déed is not so plainly set forth in his smal tretises, as they are in a booke intituled, *Speculũ iustitiæ*, The glasse of righteousnesse: vnto which booke the authour doth still referre his reader to be fully certified: of which booke they make suche bragges, that all the world is not able to control the doctrine contained in the same: and still their Elders do beare their pupils in hande, that the booke shall be published. From day to day great collections haue bene made and sent into Flaunders there aboute, but hitherto all in vaine. Yet I haue talked with some of the Familie that hath read certain fragments of the same booke, and they say no man can resist the spirite which the authour doth shewe forth in that booke. They thinke it is long lacking, but I suppose it will neuer be missing. Howe vainely

they boast of such bookes, is well verified in one of the Familie, who speaking vnto a man of good calling in London, which is readie to testifie the same, and both the parties are liuing, when the one did expostulate very earnestly, why the other once professing the Gospell of Christ Iesus, was nowe turned vnto the errour of H.N. The other answered, It is a wise Gospell which I professed then, I knowe an other manner of Gospell farre better then that: in such reputation haue the Familie the bookes and doctrine of H.N. But why H.N. intituleth his followers, A Familie of Loue, I think it to be a mysterie not to be explicated. Euery errour hath supposed themselues to be the true Church, but H. N. is contented that his be counted a Familie. Why he addeth this word Loue, I could neuer perfectly learne, but as some haue interpreted to me, this word Loue, in many places of the authour, doth signifie, the Maiestie of God: as in these three phrases: The louely being of the Loue: or, The manly oldnesse in the Loue. Here, Loue, is take in both places for

for God, according to this saying, *Deus est Charitas*, God is Loue: but why they vse this pronoune the, so much, I cānot well vnderstand. It is true, that God is Loue, or Charitie, so is he Iustice, so is he Mercie, and all other like vertues: but they are not in him as qualities, one excelling an other, as they reigne in man: but he is Loue without measure, euen Loue it selfe, euen so Iustice it self, euen so Mercy it selfe: he is all Loue, he is al Mercy, he is all Iustice. But when we speake of any of these which procēde from the Maiestie of God, we vnderstande not by any one of these God him selfe. For as his loue is excēding great, so his mercy also: therefore by as good right may an other bring forth a doctrine of Familie of Mercie, as H. N. a Familie of Loue: For mercy is our gret comfort, & mercy is the faireſt flower of our garland. We read in the holy scriptures of diuers sortes of loue, of which thrée be principall. The first is, ỹ loue of God towardes his children, set forth in these words. So God loued the world, ỹ he gaue his only begotten sonne, ỹ none that beleeue in him should perishe, but haue

John. 3. 16.

haue life euerlasting: **which loue, howe perfect it is, and howe excellent, it passeth the capacitie of man to conceiue, much lesse to vtter or describe. It caused that beloued and elect vessell** Saint Paule, **to exclame and crie out,** Oh, the exceeding greatnesse and depth of the loue of God, which loued vs first. 1. **Joh. 4. Chap. vers. 19: this loue is perfect in deede. The second loue that is expressed, is the loue of vs againe towardes God, appearing in these wordes:** If ye loue me, keepe my commaundements. **And againe,** The loue of God is shead abroad in our hearts. **Rom. 5. Chap. vers. 5. whiche loue in vs, howe vnperfect it is, euery one feeleth in him selfe, and is a witnesse. The thirde is, the loue that one of vs should shewe towards an other, whiche properly is called** Charitie: **appearing in these words.** By this shall al men knowe, that you are my disciples, if ye loue one an other. **And againe,** A newe commaundement I giue vnto you, that ye loue one an other. **Joh. 13. Chap. 14. vers. Nowe, if I might be so bolde as to demaund this question of H.N. or any of**

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their Illuminate Elders, of which of these three loues is their fellowship? If they say of the first, which is the loue of God towardes man, they deceiue thē selues: for of that felowship none is partaker, but Christe Iesus our Lorde. If thei be of the second, which is of the loue of man towardes our God, it is so imperfect and corrupt in vs, that I thinke they will not acknowledge them selues to be members of such imperfection. If they will be of the third, which is of the loue we owe one towardes an other, I thinke if they enter in, to see how weak and feeble it is in vs, and in euery one of Gods children, we shall easily iudge howe farre off from that they should be: as if ye loke into S. Pauls first Epistle 13. Chapter, verse 4. there shall you see the properties of loue rightly described: how loue boasteth not, reioyceth not, seketh not her owne, reioyceth not in iniquitie, suffereth all thinges, beleeueth all thinges, hopeth all thinges, indureth all thinges. But how these shall be found in any, no, not in the best of Gods children, if we rightly iudge our selues, I can not

discerne. Of this last loue, if they will haue their felowship, then let thē behold how vnperfect is their Familie, & contrarie to that they vainly brag. Where H.N. hath written these words. We the Elders of the holy vnderstanding shall reigne vpon the earth in righteousnesse, and vnder the obedience of loue, iudge ỹ world with equitie. When these things shall come to passe, this dreamer which would be taken for a Prophet, doth not tell vs. Here ỹ maiest sée this Prophete persuading his Familie, ỹ the Elders shall reigne vpon the earth in iudgement and equitie. Who would not followe this authour that so plentifully will reward his scholers, to make them vpon earth Kings and Iudges? I doubt his words be no warrants, nor his promise any payment: for it is 28. yeres ago since he made this solemne protestation, and yet none of the Familie do inioy any part of the promise: but contrarie it doth appeare, ỹ none of his Elders neither in England, Flaunders, or else where, dare once be so bold as to defend their dreaming prophet: but subtilly in

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corners insinuate vnto the simple sort, & feed them with many outward promises: but to argue or dispute their cause with any of Gods children, therein they keepe silence, and pretend ignorance, affirming their elders to be able to defend their Authour and his doctrin, but they are but partakers of the holy vnderstanding. And when you happen to meete any of their Elders, you shall finde them as farre without sense or feeling of the spirit of God, as ỹ yonger sort: although they can set a shew of greater grauitie. And bicause I haue often made mentiõ of their Illuminate Elders, I thinke it not amisse to name one, and the same notoriously known. His name is Christopher Vittell, a ioyner by occupation, a man that all the dayes of Queene Marie, was a teacher of these famous heretiques the Arrians, and at Paules Crosse did solemnly in the first yeare of our souereine Ladie Queene Elizabeth, recant the same errours, as by the register of ỹ bishop of Londõ doth manifestly apeare. And nowe, as the olde prouerbe is, he is gone, *A malo in peius*, from euil to worse.

Such men as can not be content with the simple trueth taught in the holy scripture, but curiously seeke for singularitie, do easily fall into such bypaths, as our enimie by his subtiltie can lead them vnto. And to speake truely, this is the onely man that hath brought our simple people out of the plaine wayes of the Lorde our God, and hath put so many toyes of this authour H. N. into their heades, that I feare me, they will not easily be remoued. What trauell he hath taken, howe he hath trudged from countrie to countrie, and howe he will not once moue his speach, if any learned or godly persons, that hath any true knowledge of the worde, be present, is very wel knowen: but among the simple he is peereles. And in deede, the oldest Elder of our English Familie, amongst whome he hath his maintenance, his wife is resident in London, with whom (as is supposed) he hath not bene these two yeares. In corners doth this man creepe, and dare not shewe his head, nor maintaine that doctrine which he hath taught: but certaine of his pupils haue

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béene imprisoned, who in the end haue subscribed against the doctrine of H.N. which Vittel doth teach. Euerie doctrin whiche is true dare abide the light, but the doctrin of H.N is kept in corners, & dare not abide the light: a certeine Argument that it is a counterfet doctrine. For no one man dare once open his mouth, or put penne to paper to defende their Author in England: but amongst the simple, whose capacitie is like vnto ware, which will easily receiue euerie seale or print, among such will he sound his trumpe. He saith the last trumpe shall blowe, by which he vnderstandeth the last doctrine which shalbe published vpon earth, which is (as he saith) this doctrine of H.N. How he miserably doeth expound the holie scripture vnto the simple people in corners, my heart doth lament: how he driueth the true sense of the holie Ghost into allegories, it pitieth me to beare: and otherwise to interpret the holie scripture, is to sticke in the letter, as he vntruly affirmeth. But woe be vnto those simple people which doe giue care vnto such false teachers,

they can not with the Lorde our God, pleade simplicitie, and ignorance by no meanes can excuse them. If the blinde leade the blinde, they both fall into the ditche. The greatest grefe that I conceiue: against ỳ Nouices of ỳ Family, is, that some of them haue bene professours of Christ Jesus Gospel according to the brightnesse thereof, which by his good will and pleasure he hath reuealed in this latter age most plentiously: and now by the doctrine of this Vittel are declined so farre, that the true sense of the Gospel they despise, and followe the vaine and fantasticall humor of Vittels allegories, a man vtterly vnlearned, more fitte to be a scholler in Christes schole, then an Illuminat Elder in the Familie, and so a teacher. He that neuer learned Christe Jesus truely, howe cã he teach Christ Jesus to others? And in dede, if he taught Christe Jesus he were to be borne withall, but that is not the marke they shote at: To set vp H.N. as a Prophet, to aduance his preceptes, to credite his spech. To beleue that he is Godded with God and cannot

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erre, is their whole indeuour. But amongst the rest in déede they insinuate a good life, which they pretende to followe: which is as the visard and cloake to hide al the rest of their grosse and absurde doctrine, and the hooke and baite whereby the simple are altogether deceiued. And this is the subtiltie of Sathan, who otherwise could not preuaile with such bewitched doctrine, except it were shadowed vnder the cloake of outward holinesse. For there is no sound argument, a good life is all that is required for vs to do, & with this the Familie doe séeme to presse Gods children often in conference. For if ý will serue to saluation, I sée not how the Iewe or Turke can be excluded, whose workes outwardly (if they be viewed) shall condemne vs.

Howe close vnto the letter of the lawe doeth the Iewe sticke? How willingly doe they abide as vagants and banished men in euerie countrie? How pitifully doe they relæue the brethren whiche want? so that none is found to want that, which another is not rea-

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by to supply: which are notes & markes of charitie, or loue, and truely in my opinion we come not nere the Iewe in this point.

But I pray you, what doeth all this auaile without a true and a righte fayth in Christ Iesus the sonne of God? The Turke likewise is a great & diligēt obseruer of his Alcaron, a great faster or abstainer, a great giuer of almes, diligent in prayer, seuere in képing his worde and promise, verie charie in képing his Sabbathes, verie obedient to Princes and Magistrates: and to speak truth, in many outward vertues doth farre excell vs Christians, (to our shame it may be spoken,) but what doth all this auayle? For so much as they blaspheme Christ the sonne of God, and denie his Godhed, and resurrection, they haue no part nor fellowship with vs of the promise of God, touching Christ our Lord, neither are partakers of his mercie, which through Christe we féele in our heartes, to our great consolation & comfort. Without faith it is vnpossible to please God.

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Therefore, a right faith in Christe our Lord, is chefely to be required and sought after, and then our workes will of necessitie follow. For it is the proper fruite of that excellent tree: a true faith can neuer be without his works, which sticke so close together, that they are inseparable. A faithfull man can neuer be without good workes, no more then fire can be without heate. And yet a faithful man is not without sinne, as H.N. doth auouche of his regenerate man. We haue many examples to proue, that a faithfull man or a regenerat man, doth sinne often, and to vse the wordes of the Prophet Dauid: *Septies in die cadit iustus*, seuen times a day doth the righteous fal. This cānot be vnderstood, but of a faithfull and regenerat man. Dauid was regenerate when he fell into whoredome and murther. Peter was regenerat whē he denied with cursing Christ our Lord. Paule was regenerate when he solemnly pronounced these wordes, Christ Iesus came into the world to saue sinners, of the which number I am the greatest. And I am persuaded that we are neuer

so nére vnto God our Lorde, as when we féele sinne moste heauie. God calleth not such as be emptie, or féele not the loade of sinne: but, come vnto me all ye that are laden with sinne, I will refreshe you. I speake not of the reprobate, who in déede féele in this life a hell in their conscience, and do dispaire: but GODS children do féele themselues wounded with sinne, euen to death, but by grace giuen from aboue, they doe apply that souereigne salue, that wholsome medicine, Christe Iesus, whose passion hath purchased, whose bloud hath cleansed, whose death hath cured all our diseases and maladies. This comfort doth H.N. take away from his Family, and placeth in stéd thereof his owne preceptes, without comfort to a troubled minde. For his doctrine is, That we must grow vp vnto the manly oldenesse in the loue, which in plaine tearmes, is to growe to perfection, and to be without sinne, which they affirme in this life to be brought to passe. If this be good doctrine, then the holie Scripture is contrarie. 1. Iohn first

Chapter,

Chapter, If we say we haue no sinne we deceiue our selues, and there is no truth in vs. Likewise Paule Rom.8 vers.20. The creature is subiect to vanitie, not of his owne will, but by reason of him that subdued it vnder sinne. To the Galath. Chapter.5.verse 17. The flesh lusteth against the spirite, and the spirite against the flesh continually. These are contraries the one to the other, so that ye cannot doe the same thinges that ye would. And Almightie God did pronounce vpō man at the beginning, this saying, God saw that the wickednes of mans heart was great, and all the imaginations and thoughtes of his heart were euill continually. Gene. Chapter 6. verse 5. The whole scope of the holie Scripture doth proue, that God hath shut vp all vnder sinne. Now if H.N. or his Illuminate Elders will still auouch that they are without sinn, Then may I as truly aledge ý they are without Christ. Let the terrible example of Sharpe and Allin moue you to cōsider, how desperat a doctrine you imbrace, whose souden deaths, without any comfort in Christ,

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may remaine as an example to all posteritie. For the Author of this errour is Satan, who in a desperate state leaueth his pupils. For it was pride that caused almightie GOD to execute his iudgement vpon him, his state being angelical: so likewise he seeketh to bring man into the same destruction by the same meanes, through pride and presumption, that we are pure & without sinne, and so exalting our selues, we might haue the swifter damnation. For Almightie God hath cast our condition & state so lowe, that wout his mercie set forth by Christe, we all perishe: as is witnessed by Paule, * God hath included vs vnder sinne. * Also both Iewes and Gentiles are vnder sinne, (as it is written,) There is none righteous, no not one, &c. We are neuer so neere vnto our God, as when we feele our sinne as a burthen or heauie loade lying vppon our conscience, nor neuer further off, then when we feele or testifie that we are without sinne: which persuasion Sathan doth feede our humours withall, contrarie to the holie Scripture.

Rom. 7. Rom. 3.

Psal. 14.

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Therefore, I conclude that this principle, to liue in this life without sinne, is meerely the suggestion of Sathan, and not of the spirite of God. Christ Iesus came into the worlde to saue sinners. And againe, I came not to call the righteous, but sinners to repentaunce. If Henrie Nicholas and his Illuminate Elders be now without sinne, Christe came not for to saue them.* Actes. 4. For there is none other name vnder heauen giuen to men by which we shal be saued, but Christ Iesus: Therefore manifestly it appeareth, that H.N. and his Illuminat Elders are clean excluded, and haue no nede of Christe: for his office and death doeth properly belong to sinners, then consequently not to them.

Therefore ye nouices of the Family, which se not into what daunger Christopher Vittell, & H.N. doeth miserably bring your troubled mindes, loke wel betimes, espye the subtiltie, leaue the doctrine which is without comfort, and hath no warrant in the holie scripture: forsake those peeuish and darke riddles of H.N. and cleaue vnto the holie scrip-

ture: leaue the phantasies of H.N. and his scholler Vittell, and by little and little ye shall espie their craft and subtiltie, how they set vp them selues and not Christ Iesus: how they teach false doctrine, which dare not abide the light, and they are not able to defend: and yet persuade you in corners, that it is the spirite of God, by whiche they speake. How greeuous ye are vnto the Church of GOD, may appeare by the trauell which is taken for your sakes: what offence ye giue, what stumbling blockes ye are vnto the simple whome ye ought not to offend, no not the least, let your conscience beare witnesse. Matth. 18. *It is necessarie that offences come, but woe be vnto them by whom they come. Knowe this for certeine, without the Arke there is no saluation: except ye abide in the vine Christe, ye bring forth no fruite: ye cannot serue two maisters, being so contrarie.

If ye cleaue to H.N. and his doctrine, ye haue no parte nor fellowshippe with Christe Iesus, for H. N. destroyeth the office of Christe our Lorde, and taketh

keth away the comfort of his Gospel, in stéede whereof he placeth his vpright fréedome, with a perfection in this life, suche as the holie Scripture alloweth not.

For our battell is continuall, and shall neuer haue end, vntill our flesh be dissolued: and we at rest in Christe. If we must atteine to suche perfection in this life as H. N. sheweth, then our Sauiour Christe did in vaine teache vs to pray continually, Forgiue vs our trespasses, as we forgiue, &c. Also Leade vs not into temptation. Whiche petitions, are without effect, if his doctrine be true. Therefore as ye loue your own soules, beware of his doctrine, examine it better, acknowledge Christ Jesus and his Gospell, and leaue the drowsie dreames of a doting Dutchman, and the erronious spirite of Christopher Vittell, a rude and vnlearned Joyner. And although they boast neuer so much of the spirite, yet vse the counsell of the holie Ghost: Beleeue not euerie spirite, but trie the spirit, whether he be of God. Think not wͤin yourselues ẏ they cãnot

erre: it is a priuilege not giuen to mortall man, but onely to our immortall God.

God is true, and all men are liers. Beléeue not that his Bookes are written by the spirite of God: for God is not contrarie to himselfe: the doctrine of H. N. is manifest contrarie to God, & the doctrine published by Christ in his gospel. If ye continue in the Family of H.N. ye denie Christ. We may not hold of Paule or Apollo, For they were not crucified for vs: we are counted Christs friendes, if we doe those things that he commaundeth. What haue we to doe with H.N. or his commaundementes? Deceiue not your selues with your pretenced shewe of a holie life, but confesse with the Prophet Dauid, Psalme. 130. If thou Lord shouldest looke straightly vppon sinnes, Lorde, who should abide it? Euen the holiest y euer were, (being earthly men) haue nede to call vppon God, in this manner, with the beloued Prophet Dauid. If you imagine that your workes do helpe or profite you to saluation, ye are with the Pelagians and

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Papistes, deniers of the grace of God in Christe our Lord: in which doctrine of merite, there is no comfort nor consolation. If ye continue still in the Family of H.N. there is neither hope nor helpe for you. Christes sacraments you contemne, which are to vs the seales and cognisances of our redemption, and tokens of his couenant and promise. Ye haue forsaken the fayth which Christe Jesus planted in you, and haue digged vp puddels of corrupte waters, vnto your selues. Consider, I pray you, from whence ye are departed, and whether you are come: ye are gone from the comfortable promises in Christe Jesus, touching the forgiuenesse of our sinnes, our consolation, & redemptiõ, & are driuen to & fro with many vaine persuasions of H.N. that first you shall be made partakers of the holie vnderstanding, then inioye the vpright frædome, to be frè from sinning, and lastly come to be Illuminate Elders, to be Deified with God: with such fantasies are ye fedde, and suche doctrine are ye taught,

but how these thinges agrée with the holie Scripture is partely shewed before. Miserably is your simplicitie deceiued through these false teachers, and yet howe vnwilling ye are to sée this your nakednesse made manifest, by proufe I can testifie. Haue a regard at the last vnto your owne soules whiche Christe hath déerely bought, (if you perteine vnto him) & let them not be snared in such doctrines of men: (yea men of the worst sort.) But if there be any loue of GOD in you, loue the Lorde Iesus, and be of his Churche: which you can not be, imbracing H. N. and his doctrine. Consider his loue, his mercie, and his patience in suffering vs to fall into many temptations, that our returne might be the more ioyfull to him. I pray you marke but this one thing in their teaching, how they driue the true sense of the holie Ghost into allegories: And when so euer any texte of the holie Scriptures is alledged by any of Gods children, they answere that we little vnderstande what is meant thereby: and then if they be prested to expounde

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the place, by and by it is drawne into an allegorie. For they take not the creation of man at the first to be historicall, (according to the letter,) but mere allegorically: alluding, that Adam, signifieth, the Earthly man, the Garden, the Woman, the Serpent to be within man: and applying still the allegorie they destroye the trueth of the historie.

H.N. in the first Epistle, deuision, 19.

For H.N. biddeth his Family, Come, eate of the tree of life, that stãdeth in the midst of the paradise of the Lord: Come, eate, and taste of the hidden bread of the Loue, and liue eternally.

And as they expound this place thus: euen so doe they all the whole course of the scripture, leauing nothing certeine to our fayth: for by as good righte may they make an allegorie of Christes death and Passion, and say that CHRIST signifieth annointed, and

so alluding and following that sense, denie that the man Christe Jesus died, and so by application of the Allegorie diminish our faith and hope. And in deede, when I was earnestly solicited by some of the Family to imbrace that way, which the mercie of the Lord kept me from, the first steppe that I should haue entered into the depth of their diuinitie, was, to learne the signification of the Hebrue names of the Scripture, and thereby to expound the same.

What a miserable case is this to see the holie Scriptures thus drawen from the true sense, into Allegories, whiche may be taken many wayes, euen as the vaine imagination of man can deuise? And surely it is verie pernicious and hurtefull thus to expound the holie Scripture: and yet the simple people (not seeing the deceipte hereof) doe thinke that these bee notable men, and haue the spirite of GOD, and that they teache them suche thinges thereby, as they neuer hearde of before.

I denie not, but ſometimes the allegory may be well applied, and to good purpoſe, but when we applie the allegorie to deſtroy the true ſenſe of ỹ holy ghoſt, it is by no meanes to be admitted. For if we take ſuch true hiſtories as the holy Ghoſt hath left to his Church, wherby he ſheweth what his will is, and drawe the ſame into an allegorie, what do we leaue certain, that our faith may depend vpon? and where is our hope, if allegories may haue place? For as I ſaide before, they expound this place of Saint Paule. 1. Cor. 15. The laſt trumpe ſhall blowe, and the dead ſhall ariſe, &c. The laſt trump is the laſt doctrin whiche ſhal be blowne vpon the earth, whiche is this of H.N. And the dead ſhall riſe, that is, ſuch as were dead in ſinne, ſhall be raiſed vp by the ſame trumpe of doctrine. What a horrible matter is this, to ſee the holy Scripture thus drawen like wax vnto euery purpoſe? A man would thinke, that no man hauing his ſenſes, would euer credit ſuch fantaſies and vanities, but I know to many, that haue a ſpeciall liking of this

teaching, & do imbrace it as the trueth of God. Many partes of this our countrey is pitifully snared by such vaine techers as Christopher Vittell is: yea, not a few ministers of the simple sort are herwith intangled, (with sorrow I speak it,) and I wold to God that the chiefest place in this realme were free of these men. If we should examine what is the cause of this errour: Surely our sinnes is the chiefe, which doth prouoke the iustice of GOD, to afflict vs with such false teachers, and the negligence of our ministers, which eyther can not, or will not impugne their errour in countrie townes where it is imbraced. The malice of Sathan is not behind, who seeing the ioyful succeding of the Gospell of Christ the sonne of God, doth stirre his stumps in his members, to impugne the same. There is no Apothecarie in the worlde able to qualifie the bitternesse of his potion or medicine, as our enimie is to qualifie the bitter and poysoned doctrin of H.N. & Vittell, with such sweete pretences of a holy life and vpright conuersatiō, which in deed are but mere visars

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& cloaks to shadow horrible blasphemie. Such subtiltie hath Sathan, that nowe enuying Christ Iesus & his gospel, doth stirre vp his members to disquiet the Church of God with this absurd & senselesse errour. And surely we were forewarned of such seducers, that in the latter times would deceiue the simple: the holy Ghost doth set thē forth what kind of men they should be, proud boasters, ý they haue the spirite of God, as is witnessed: 1. Tim. 4. vers. 1. In the latter days some shal depart from the faith, and shal giue heede vnto the spirits of errour, and doctrines of diuels. And againe, the 2. Epist. 3. chap. vers. 5. Hauing a shewe of godlinesse, but haue denied the power thereof: turne away therefore from such. Also Peter. 2. Epist. 2. Chap. vers. 1. But there were false Prophetes also among ý people, euen as there shall bee false teachers among you, which priuily shall bring in damnable heresies, euē denying ý Lord that hath bought them, & bring vpon them selues swift damnation, and many shal folow their damnable wayes, by whome the way of trueth shalbe euil spoken of.

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The same Chapter, verse 21. For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowne it, to turne from the holy commaundement giuen vnto them. Also the Epistle of Iude, verse 4. For there are certaine men crept in, whiche were of olde ordained to this condemnation, vngodly men they are, whiche turne the grace of God into wantonnesse, which denie God the onely Lord, and our Lord Iesus Christ. Thus hath the holy Ghost decyphered all false teachers, and giuen warning to his children to beware of them. It is necessarie that heresies be (saith S. Paul) that those that are perfect may bee manifested. And surely Gods children haue thereby great triall and exercise of their faith, and the Lorde our God can make such heretiques to serue his purpose, euen to his owne glory: that his childrē being strengthened by him, are not ouer taken in the sleightes and subtilties of Sathan, nor his impes, but in the great temptation and seas of errours, his children abide stedfast in the Lorde Iesus,

ſus, and in his promiſes, maugre the malice of the diuell. If euer there were diſturbers of the Church, whereby theſe ſcriptures and propheſies may be fulfilled, I thinke that nowe is the time: For what with the bloudie Papiſtes with their fire and fagot, continuall warre, with horrible murders on the one ſide, and the Anabaptiſtes, Free will men, Arrians, Pelagians, and the Familie of Loue on the other ſide, Chriſtes Church hath little reſt, and ſmall fauour in the ſight of man, but ſpurned at on euery ſide.

But bleſſed be the Lorde our God, who in the middeſt of all calamitie and miſerie which his children daily ſuffer, yet can not be driuen back by any torment, to denie the Lord Jeſus, nor his known truth, manifeſted to all the world: and the Lord raiſeth vp ſtil ſome of his children, to withſtand Sathan and all his rable, which ſtriue againſt grace. And ſurely theſe and like errours are great exerciſes of our faith, how conſtant we will abide in the day of triall. Therfore though the world rage neuer ſo much, yet our graund captaine biddeth vs to

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be of good cheere, saying, *Ego vici mundũ*, I haue ouercome the world. In whose cõfortable promises we stay our selues, and assuredly beleeue, that although the ship of Christ be tossed vp & downe with boistrous winds, yet perish it cãnot, nor the lest ỹ pertaine to him. No dout, many of Gods deere children fal into many snares of errors, but they by grace are called backe againe, if not willingly, yet forceably, so that they can not perish in those wayes. For as our sauiour saith, that such times should come, that if it were possible, the elect should be deceiued. But it is not possible to be deceiued and perish, though our God doth many ways trie vs, and maketh vs examples and patterns one of vs to an other, that his louing kindnes might apeare more notable in our preseruation, & we prouoked thereby to shewe a thankful hart in obedience to his will, & also be occasioned to craue at his hands continually, a perfect perseuerãce of our faith in him, euen to the end. And we shall be sure to obtaine it, so that no false doctrine of H. N. Vittel, nor any, shall preuaile once to touch vs, bicause of our hope resteth in

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the Lord Iesus. And I verily beléeue, ẏ although some of Christes houshold be entered into those steps of H. N. yet I dout not, but the Lord in mercy wil cal thẽ, & if they wil not come, he wil forceably compel them, if they be his. Therefore, you that are entered into the Familie, through the swéete & sugred persuasions of Vittell or any others, I beséech you, euen for ẏ Lord Christes sake, consider from whome you are departed, euen from our Lorde Iesus, who hath bought you, whose armes are stretched abroade, ready to receiue you againe, with the reioycing of Angels ouer your conuersion. How acceptable you should be vnto Christ his Church by proofe shal be perceiued, but especially how beneficiall you shall be thereby to your owne soules, and what rest to your conscience, none can expresse, but such as taste the same, & are partakers of the same grace of God in Christ Iesus. For this is vndoubtedly true, that to wander astray, is a propertie belonging as well vnto Gods children, as vnto others, and their often falling is by many examples of the Scriptures made manifest,

but

but that they continue strange, and neuer returne home, or that by falling, they willingly wallowe in the myre, is a certaine note and mark, that they pertaine not vnto the Lorde Iesus, nor are partakers of his death. Therefore if ye willingly perseuere and continue followers of H.N. Vittell, or any such, you are strangers in Christes schole, and it will be saide vnto you, Depart, I knowe you not. Auoyde therefore the daunger ye be in, acknowledge that your teachers may erre, and are mortall men. For since the Apostles times, there haue bene none so priuiledged, but that he might erre. The olde writers did euer giue that title vnto the holy Scripture, and desired to be beleeued no further, thē they agreed with the same: but your teachers will needes haue their doctrine to be credited and beleeued, without examination or triall. Assuredly if you did discerne them aright by the holy historie, you should easily perceiue thē deceiuers, and your selfe deceiued. For if it be a trueth they teach vnto you, why teach they in corners, which trueth loueth

ueth not. Euery truth is able to defend it ſelfe, eſpecially the truth of God: and it is of that courage & boldneſſe, ỹ there is no power, (be it neuer ſo mightie) but it dare ſtand faſt and abide the triall, ſo inuincible a vertue is truth. Did Chriſte or his Apoſtles, being threatened not to publiſh a truth, conceale the ſame for feare of life? No verily: to the loſſe of life and limme, they ſtode in the quarell of God, againſt the tyrants of the world, and preuailed. But Chriſtopher Vittell your teacher, thinketh it ſufficient to ſeduce you in corners, and ſuffer you to be impriſoned: but for him ſelfe he is ſafe ynough. A good ſhepeheard (ſaith Chriſt) will giue his life for his ſheepe, but your ſhepheards wil not hurte their fingers for their Familie, but lurke in corners, and delude and deceiue greatly your ſimplicitie. Alas, why are you ſo bewitched, or ſo bereft of ſenſe, ſo to imagine, that a mortall man, an obſcure Authour, whome you neuer ſawe nor knewe, hath onely the truth: and all the world elſe ſeduced and deceiued. For ſo he him ſelfe confeſſeth:

and that an other trueth then the scriptures teach, is of necessitie to be beleeued: or that his Glasse of righteousnes, which you neuer sawe, hath in it the wisedome of God fully made knowne: or his *Euangelium regni*, Gospell of the kingdome, is that testament sealed by Christes blood. Surely beware, I aduise you betimes, prouoke not the Lord our God to vengeance with these absurde blasphemies. For it is witnessed, Hee will hasten his comming, and will not be slacke. You once did abhorre the Pope as Antichrist, and nowe doe imbrace an Authour, a right chicken of the Church of Rome, who hath opened the mysteries of the Masse, and euery trifling toy therein, at large, in his booke intituled, A declaration of the Masse. Alas brethren, is your faith which once you had in the mercifull promises of Christe Jesus come to this, that an obscure man, whose person you knowe not, and whose books you did neuer vnderstand aright, hath stopped that liuely fountaine, that did once flow in you? Assuredly, it is the malice of Sathan that hath

hath brought this to passe, ỹ you being led out of the way, into the bypathes of mans deuices, might perish in the same. But my hope is, that as many of you as pertaine vnto our Lord and sauiour Christ Iesus, and are members of the holy communion of Saints, shall at the last be brought to see howe deepe you are fallen, and how sore ye haue ben wounded, euẽ to death, by that deceiuer Christopher Vittel, a man borne (as it were of purpose) for that intent: whose erronious spirit the Church of God hath tasted many ways. And marke this thing well, that man that once is entred into heresies, & not wel inclined, is subiect to manifolde temptations of our enimie: which is well proued in your instructer Vittel, who teaching the monstruous opinion of Arrius many yeares together, now is possessed with infinite moe errours, and is the childe of destruction tenne folde worse then before. It is a wonder to see, that men hauing once knowne Christ Iesus, do now notwithstanding, denie the effect of his office, which the doctrine of Henrie Nicholas

doth in many pointes, and yet is beléeued and imbraced very grédily of you, yea, aboue measure. It should appear that Christ was not surely fixed in your mindes, for if he had, no blast of H. N. Vittell, nor any, could haue separated you from the loue of Christ Iesus. Such wandering errours are they subiect vnto, that perfectly doe not imbrace our Lord Christ, according to his promises manifested and declared in his worde: but fede themselues with fantasies and deuices of men, yea, such men as neuer lerned Christ Iesus truly. Such are verified in the scripture, *Exiére à nobis, sed non erant de nobis*: They went out frō vs, but they were not of vs. Euery errour that hath bene in the worlde, hath had some patrones and defenders, learned and skilfull men in science and arte: but this errour of the Familie hath neither Authour nor disciple, which are indued with true knowledge or learning. For H.N. doth despise such as bring forth any doctrine out of the learnednesse of the Scripture, he saith, it is all seducing and lyes, that such doe preach or teach,

yea,

yea, and it is further auouched by H. N. that none of vs in the Church of God, can teach the truth of Christ Iesus, but only he, and such Illuminate Elders as are brought vp in his Familie. But as I haue before proceeded, it is cõuenient that their Authour speak him selfe, that the Familie may iudge that I deale indifferently. His wordes be these.

In the propheſie. Chap. 8. verſe. 6.

Strangers which walke not with the *Familie of Loue*, or deale falſly therewith, taſte not of the louely beeing, for earthly are all their mindes and thoughtes. The Scripturely learned man hath no knowledge of Gods matters, he can not vnderſtãd any title, much leſſe expound or interprete the ſame to others. All Scripture appeare to ſuche, couered, ſecret, in ſignes, and parables: neither comprehend they what ỹ ſame (according to ỹ trueth) is. It is giuen onely to the *Familie of Loue*, to vnderſtand the ſecretes thereof.

Hereby it is manifeſt, that H. N. doth

signifie vnto his Familie, that none can speak the truth but he & his Elders, nor none can vnderstande the scripture but they. Vpon this persuasion it cõmeth to passe, ỳ few or none in the Familie doth credite or beleeue any other that teach, except H.N. or his Elders. How pernitious this matter is, if you credite his speach, shal appeare. And if truth be tied onely to H.N. and his Elders, in howe miserable a case stand all the world besides? our faith is in vaine, our hope is frustrate, our comfort in Christe Jesus quailed, and of all creatures we are the most miserable. To what purpose haue the children of God fought that battell against the worlde and worldly power, to defend Christ Jesus and his glorious Gospel, with losse of life, with all cruell torments, that Sathan and his members could imagine against them, if the doctrine which we profesle be lyes and vanities, seducing and deceiuing? and if we vnderstande not the Scripture? In what case are we, if this doctrine be true whiche your Authour hath sette downe? But as in other matters hee doth

doeth deceiue you verie deepely, so also in this moste notably. For lette this once be planted in your heartes, that none can vnderstande the Scriptures but Henrie Nicholas and his Elders, all our trauell is in vaine: no credite is giuen to our speache, what so euer wee speake is lyes, you haue no regarde thereof. And certainely this is the verie persuasion of the Diuell our mortall enimie, to discredite all trueth, that you might bee more surely lincked to him in errour, and vtterly perishe. This subtiltie exceedeth al other that euer was heard, and is the moste pestilent, ỹ we should tie the truth of God, to H.N. and his Elders onely.

No conference can doe you good, if this doctrine be credited. If wee confute your Authour by the Scriptures, you regarde it not. If this principle bee true, and in deede, it seemeth to me, it is too much credited among you: for if it were not, some of you coulde haue espyed in your Elders their treacherous dealinges. But you are snared with this matter aboue measure,

you driue the spirite of God into such an obscure corner, that it is miserable to behold your follie and horrible blasphemie. Espie at the last their falshod, and acknowledge the truth: beleeue not such deceiued spirits, for certainly it is ỳ illusion of Sathan, that seeketh to destroy your soules. Paule witnesseth, Rom. 10. vers. 15. That none can teach the trueth, except he be sent. If H.N. can proue vnto vs, that he is sent of God (as he boasteth) then he is to be credited: but we haue shewed that his voyces are not the voyce of God, reuealed to vs by Christe Jesus, but meere contrarie: therefore by no meanes to be credited. For none that is sent by God, will teach any doctrine contrarie to that whiche is reuealed in the scripture. For we are not to beleeue him, although he be an Angel from heauen. But H.N. teacheth not Christ, but himself, extolling him selfe, his doctrine, and his wisdome: which is a token and marke, that he is not led by the spirite of God, but is puffed vp with ỳ arrogant pride of his minde, in boasting maner, whiche Gods children did neuer follow,

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For the holie spirite doeth promise to dwell in the man that hath a lowly and humble heart, and not in the proud and arrogant person that boasteth himselfe: The spirit of God is neuer boasting: but in humilitie, mækenesse, and patience, doth set forth the glory of God & Christ. And because we may better take a full vewe of H.N. and his spirite I will set downe his owne words, wherby it may be the better discerned, of what spirit he is. His wordes are these.

In the Preface to his crying voyce.

Although our cause for a time be condemned and despised, yet the iust & vpright vnderstanding ones, doe prayse and commend our godly wisedome.

In the first exhortation, Chap. 16.

My children, & you Family of Loue, giue eare to me your father, liue according to my doctrine, that it may go wel with you, take heed to my doctrine, and what I doe set foorth, and teache: that it

may be a seale of life, and a witnesse of trueth in your heartes: For it is your life.

Eodem libro & capitulo.

If you humble your selues vnto the schoole of grace, wherevnto you are called by me H.N. in the house of life, and forsake your ignoraunt knowledge and good thinking: then shal ye liue and inherite the peace.

In the Propheſie, Chapter 4.

O ye Cayniſhe ceremonie miniſters, and ye perſecuters & murtherers of the Abelliſhe vpright hearts: ye haue falſely iudged the vpright harts, as men worthy to be rooted out of the earth.

If therfore thou ceaſſe not from thy wicked workes, and from thy iudging of God his matters, (whiche doubtleſſe thou vnderſtandeſt not, therefore iudgeſt falſely) if thou repent not, all the curſes of the lawe ſhall be executed againſt thee.

In

In the laſt time, the glorious Lordlineſſe of the Lorde God ſhall in vs become manifeſted and declared, & in vs fulfilled.

Here mayſt thou diſcerne H.N. and his boaſting ſpirite: howe he commendeth his godly wiſedome, then how he extolleth his doctrine, ſaying, that his doctrine is their life: then he promiſeth, that his Family ſhall, if they giue eare vnto him, and his doctrine, Liue and inherite the peace. He threateneth the miniſters of God (whom he calleth Cayniſh perſecuters and murtherers,) that they haue falſely iudged his Family. He commandeth them to ceaſe from iudging God his matters, ſaying, they vnderſtand it not. He pronounceth the heauie curſes of the lawe againſt them, if they repent not. Laſt of all, he telleth, that the glorious Lordlineſſe of GOD, ſhall in him be manifeſted, declared and fulfilled.

If H.N. do not ſhew him ſelfe naked & bare in this his pride, I report me to the indifferent view of the Family: eſpecially ſuch as are not entred into that gulfe,

gulfe, that no truth can be taught by any other then by H. N. and his Elders) Whether these speeches proceede from the spirite of God, or from the spirite of pride and presumtion. Let them indifferently iudge and espie the deceipt where it lurketh: namely, to discredite all the children of God which teach the Gospel of Christe Iesus, and to plant his doctrine and teaching in stead thereof, and in deede it is the marke he shooteth at, but I hope in vaine, to all God his children. What is this but to take away our comfort in Christes death and promises: and to be deceiued with the subtilties of a seduced, and erronious spirite: and to discredite the Gospel, that we might depend vppon H. N. and his doctrine: O subtile Satan, if thou couldest bring this to passe, which thou goest about in thy members, then haddest thou thy desire, to set vp thy selfe, and tread downe the bloud and death of the Lambe of God, which hath taken away the sinnes of the worlde. But our God hath promised to keepe vs his children euen as the apple of his eye. For as a Father

ther hath compaſsion on his children ſo hath the Lord compaſsion on them that feare him. Pſalme.103. ver.13. So that Almightie GOD doeth prouide for his childrē, ſafty, from ſuch poyſoned infection, and ſuffereth others, that willingly will wander out of the plaine wayes of Chriſt, which the Scriptures of God doe point vnto them. Of all the errours that euer the diuell did iowe to diſturbe the Church of Chriſt, none is more ſubtile then this, ý no trueth can be taught by any other then by H. N. and his Illuminate Elders, it is falſe, ſeducing, & deceiuing, what any other do teache. Alas, why ſhould mortal man be thus lifted vp, and take vpon him Chriſt his office & calling: for this prerogatiue onely hath Chriſt Ieſus, and none other, to teache all truth, for it is one of his ſpeciall titles, I am trueth. Whither doth H.N. thruſt himſelfe by this proud challenge, ý al truth is only taught by him, and his, and cā not be taught by any other? Sure into Chriſt his ſeat & office: but with Lucifer ý Prince of pride, he ſhalbe thrown down headlong, & all ſuch as

as in their puffed mindes doe exalte themselues aboue their state and condition. For of all vice and sinne whiche man doth commit, none is more odious in God his sight, then pride, especially the pride of the minde, in the highest degree, as this is, to place a vile man in Christ Iesus his office and calling.

Into suche errours doe they runne whiche content not them selues with the manifest and plaine testimonies of God, to vs reuealed in his worde: but curiously seeke for nouelties at ỹ hands of mortall men, yea vile men, and of the worst condition: and yet, so close they sticke vnto this heresie, by the persuasion aforesaide, (that no trueth can be taught but by H. N.) that I feare me the disease is incurable, except the Lord in mercie open their eyes, that they may espie at the last, into what miserable and vile errours and heresies they are snared: which they shall neuer doe, so long as they holde that principle aforesaide. Yet we of the Lordes housholde, will not let to do our dueties, to admonishe you, and shew you the greatnesse,

and

and daunger of your backslydinges, in charitable manner. And although this simple admonition will little preuaile to stirr vp your minds, to acknowledge (with vs) the trueth of Christ Iesus his Gospell: yet knowe this vndoubtedly, that almighty God hath in his Church, men of zealous minds, that will not see Christes glorie so defaced, and his Gospel so despised: but will in learned manner write against your Family, and are able to declare your errours, whiche my vnlearned head, is not able to bring to passe. Although thys will not moue your mindes, yet my conscience is quieted, in that I haue done my best for your conuersion, and discharged my duetie, which I owe vnto the Churche of Christ, (as a member thereof) to open and detecte your leaders and teachers which abuse your simplicitie, without measure, and instruct you, that conference is not good, that you may profesle the doctrine of Henry Nicholas inwardly: and be subiect to the doctrine of the Gospell outwardly: whiche in plaine speech is, to dissemble with GOD.

For

For you are obedient to such doctrine as is taught, you communicate with vs in Christes sacramentes, you heare our teachers expound the scriptures: and yet you credite and beléeue onely H.N. and his doctrine taught by Vittel. Is not this plaine hypocrisie? will God be thus mocked? If God be God, followe him: If Baal be he, follow him. In Gods trueth we must be of a single minde without halting, hypocrites and dissemblers he vtterly abhorreth. If Christes Gospell be a trueth, as the diuels were driuen to confesse, then assuredly H. N. by the same doctrine is manifested to be a lyer, and hath not the spirite of God, but the spirite of pride in a boasting minde. Lift vp your heades, and see in time, vnto your health and saluation, and search the scripture more diligently, and leaue the riddles of H.N. and you shal perceiue more contrarietie in their teaching then I haue expressed: you shal rest in the cõfortable promises of Christ our Lord, and as for H.N. and his promises, what haue we to doe with them? Let them with their Authour perish in ob-

oblitiuion, and be deceiued no more therwith, then shall we feele how sweete the Lorde is, and what comfort we haue in Christ Iesus, which none can expresse, but such as taste thereof, & feele it working in them selues, to immortalitie, which comfort is not found in the writinges of any mortall man. Knowe this for certeine: *Lex Domini immaculata conuertens animas*, The Lawe of the Lorde is a perfect lawe, and conuerteth soules: The lawes, preceptes, and writings of men, are all vnperfecte, Why doe ye cleaue vnto H. N. and his Bookes, and leaue this perfect lawe of righteousnes, which leadeth to life euerlasting.

If this warning will not serue, I shal sorrowe vntil God open your eyes, that ye may see your greeuous reuolte, and into what grinnes and snares of the diuell you are wittingly ledde, but my prayer shall not be wanting for you, to desire the Lord in mercie, for his Christes sake, that he will at the last mollifie your stonie heartes, and renewe a right spirite, within euerie one of you, that your conuersion may be to God his glo-

rie, and the reioysing of his Churche.

If it please you to reade these simple instructions, which I haue written for your sake, hurt thereby you can not haue. If any good happen, and that the Lord doe hereby open your eyes to beholde your errour, giue glorie to the Lord our GOD, whose mercie is ouer all his creatures, and imagine, (as trueth is) that I haue not so contumeliously vsed your Authour H. N. as he hath bitterly dealt with vs, in iudgeing the Church of Christ, and all others that are not of his Family. I will vse his owne speeche.

In the first exhortation Chapter. 7.

By Baptisme he meaneth not the sacrament of Baptisme.

1 All such as beleeue not the Loue, nor are baptised in the name of the Father, it is not meete to account suche vnbeleeuers, and vnbaptised ones, for Christians, at whose handes we should looke to finde any word of trueth.

Capitulo eodem.

2 The day of the Lorde, and righteou iudge

iudgement of God ſhall burne in wrath and furie, ouer all vngodly which haue deſpiſed the Loue and her ſeruice, and ſhall conſume them as a fire to euerlaſting condemnation in the fire of hell, which is prepared for the Diuell and his angels..

Article. 10.

3 We confeſſe, that no man ſhal obteine grace nor forgiueneſſe of ſinnes at Gods hands without the ſame commonaltie of holie ones in the Loue.

In the ſixte Chapter.

4 But ſeeing we can not perceiue or finde the true beleefe of Chriſt, among any people vpon earth, that walke without the cõmonaltie of the Loue, but the ſame is manifeſted vnto the holy ones of GOD in the commonaltie of the Loue, nor can be witneſſed by any other people or nation, but onely the commonaltie of the holie ones in the Loue.

5 Ye ſhall through the requiring of the gratious word in the ſeruice of Loue, become incorporated to the louely nature of God.

1 Here I haue repeated certeine ſentences taken out of H. N. whereby firſt is ſhewed, that none can haue the truth which beléeue not in the loue, ý is, which the beléeue not as they do, nor are baptiſed in the name of ý father, which they take not to be ý ſacrament of baptiſme, but a myſterie exceéding my capacity to vtter, of incorporating vs into God.

2 Thẽ ſuch as deſpiſe the Loue, & her ſeruice, ſhalbe conſumed with fire euerlaſting, that is, their teaching & ſeruice.

3 No man can obteine grace nor forgiuenes, except they ioyne with their commonaltie.

4 No people vppon earth can truely beléeue in Chriſt, but their Family, and ſuch as walke with them.

5 Laſt of all they ſhall become incorporated to the nature of God, through their

their seruice of Loue.

Here ye may see the summe of that godly wisdome that is in your Author, & his deepe diuinitie. And surely in my minde it requireth no large discourse to confute the same: the speeche of it selfe doeth sufficiently bewray the minde of their Authour: the effect whereof is, he and his Family haue onely the trueth, and all the world else are deceiued. But I may boldly say, and more truely, that no people in the world that haue any religion, but they hearing H. N. and his doctrine, will iudge him to be a false Prophet, a vain boaster, and a deceiuer of suche as put any confidence in him: whose doctrine is so absurde, senselesse, & without comfort, that none but idiotes, or men without true religion, will imbrace the same. And although many simple people doe imbrace this vaine way, by the subtiltie of Christopher Vittel and others: yet I haue no doubt, but the Lorde in mercie will beholde their simplicitie, and giue vnto them a right spirite, to discerne trueth from falshode.

If I were disposed to lay abroade euerie odious matter, and euery Tragedie that I haue intelligence of in the Family, I should but infect the eares of Gods children with much vile matter: which I had rather burie in silence, then by naming the persons, to make them abhorred of the multitude. I think it conuenient therefore, to couer their turpitude, rather then by manifesting the same, to publishe such odious stuffe, as would euen defile my pen to write.

Syr William Moore, a woorthy Justice in Surrey, had the examination of one or two of the Familye, who vttered much matter, which I am loth to write. They do gather vpon this ground, that the familie of their Illuminat Elders do not sinne, and what so euer they commit, it cannot be sinne, (yea, if they fall into anye acte, bee it neuer so vngodly, it can not be counted sinne, as it proceedeth from them) because they are Deified. And what acte so euer they do, it can not be sinne, no more then the Prophete Osees, whiche was commaunded to take a Har-

lot

lot to his wife, and to beget children in fornication, and he did so. Vppon such false and vaine persuasions, what vile doctrine doeth followe, the verie simple may perceiue. I doe abstaine therefore from further declaring, or dylating of any such matter as this is, least I should euen infecte the ayre therewith.

And if any of the Family doe suppose that I write maliciously, & without proofe, let them signifie their minds vnto me, and I shall satisfie them priuately of all such matter as I haue intelligence: with the processe, wholy and particularly. And if they denie that Henrie Nicholas doeth boaste himselfe to haue the Spirite of GOD, (as I haue affirmed) and not by participation, but Godded with God, or incorporated into GOD, as he vseth to speake: for my discharge, I will let H. N. tell how and in what manner he hath it, that you the Family, and all other may perceiue what he is, rightly. His wordes be these.

The Lord God of heauen moued me, * Which is in him. *in his minde or ſpirite, his power compaſſed me, with a ruſhing noyſe, and the glory of the ſame God, became greate in my ſpirite of his loue, in ſuch wiſe, that the cleareneſſe of God wholy inuironed me, and ſhined round about me, wherethorough the ſight of mine eyes became clearer then the chriſtall, and mine vnderſtanding more brighter then the ſunne.

He doeth not let to vtter vnto the Familie, how mightely and gloriouſly the God of heauen is in him: ſo that his ſight and vnderſtanding became clearer then the chriſtall, or the ſunne: whiche if it be true, then it is méete that all generations of the earth ſubmit themſelues therevnto, as he ſaith in his dialogue. And ſurely this his boaſting doeth darken the glorie of Chriſte Ieſus with his Family, exceedingly. And this is beléeued & credited among them, (the

(the more pity) and the simple are deluded and mocked with such vaine boasting spirites, and it increaseth daily in the countrey, and creepeth as a canker euery where, through the smooth speach of their Elders. But how close they kéep them selues, and will not vtter their mindes to any other, that is not of their companie, I can be both an eye witnes, and eare witnesse: which is a very subtil persuasion of sathan. For that man that wil not vtter his griefe or sicknes, and where the paine is, howe or when cã he be healed: it is an vnpossible cure. Euen so, in the Family, they are so close and so warie in their speach, that they will not vtter their griefe to any that can ease them. Therfore so long as they continue in that minde, they are remedilesse. I shall not néede to confute their doctrin by the testimonies of holy scripture (which in déede is easie to be done) I doe reserue the same to some zealous pastour in Christs schole, which I dout not, but as occasion serueth, they wil be willing to perfourme. It is ynough for me to beginne the skirmishe, to display

the Familie, to make readie the way, & to discrie their force, that others may come after and ouerthrowe their camp, and put them to silence for euermore. He that will rightly consider the originall of this heresie, with the Authours, what persons taught it first, and when it did increase and growe: shall see, that euen when the Gospell began to shine againe, being couered with clouds, and darkened with dreames of men, then began Sathan in Dauid George to enuie the prosperitie of the Gospell. Dauid died An. 1556. and then Henrie Nicholas supplyed his turne, and followed his steppes, not in Dauids name, but in his owne name, as a Prophet sent of God, to rebuke the world, and to bring them (as he saith,) to the right wayes. But more truely may it be affirmed, that they peruert the simple, which were entred into the right and plaine wayes of Christe our Lorde, and haue brought them from the pure waters, which are drawne out of the fountaine, which the holy Ghoste by the scriptures doth offer

to

to vs, and doe giue the simple dregges and puddle, which vngodly men haue digged out of the myre of their owne imagination, and do deliuer it as drink sent of God to quench their thirst: but they deceiue them most shamefully: For to all our senses it doeth appeare to be ranke poyson, and doeth slay the soules of euery one that doth vsually drink thereof. If these simple admonitions may doe the least of you good, giue glorie and prayse vnto the Lorde our God. If not, I haue discharged my dutie, whiche I owe vnto Christe Iesus and his Churche, in letting you see the beginners of your bewitched follie: And I shall not let to make my humble prayers vnto the Lorde our GOD, euen for his sonne Christe Iesus sake, that he will open your eyes, and mollifie your stonie heartes, that you may beholde the Lorde Iesus, which was crucified for you, who with his bloud hath cleansed & washed your sinnes, be they neuer so gret, that in his goodnesse and mercy: he wil take away this erronious spirit,

where-

wherewith ye are possessed, and create in you a right spirite, to be obedient to his will, and not to the will of mortall men, which seduce you, and leade you headlong to destruction, and that he wil bestowe vpon you his grace, to sée rightly into his word, without the vaine shadowes of allegories which deceiue you, and leaue to vs nothing certaine: and that you may cleaue vnto the Gospel of Christ Iesus, and forsake the vain trust you haue in your Deifying, and to liue without sinne: which I instantly desire our Lorde God to bring to passe, for his sonne Christ Iesus sake. Amen.

Certain absurd speaches,

taken out of the bookes of *H.N.* as errors of the Familie of Loue.

1 *Howe and in what manner the Lord God hath appeared to H.N.*

Proph. cap 8. diui. 2. THE Lord God of heauen moued me in his minde or spirit, his power cõpassed me with a rushing noyse: and the glorie of ỹ same God of heauen became greate

great in my ſpirite, in ſuch wiſe, that the cleareneſſe of God wholy inuironed me, and ſhone round about me, where thorough ỹ ſight of mine eyes became clearer then the chriſtall, and mine vnderſtanding brighter then the Sunne.

When I then perceiued or vnderſtoode it ſo, the Lordes meaning and wil vnto me, euen ſuche as his beeing or eſſence ſpake vnto me. Cap. eod. diui. 5.

For the being of God gaue foorth his ſound and voyce, and ſpake vnto me H. N. through the ſpirit of his loue all theſe wordes.

2 The ſecrets of our heartes are knowne to H.N.

For although ye diſſemble with me, and howe craftily ſo euer ye couer you before me: yet are neuertheleſſe, all the counſels and falſhoodes of your heartes manifeſt before mee, and ſo muche the more naked and bare before the eyes of my heart and ſpirit. Cap. 3. diuiſ. 2.

For, no (beloued) no, ye can not bide couered before me, nor before the face of my God. Diui. 3.

3 H.N.

3 H.N. can no more erre then Christe and his Apostles.

Cap.13. diui.8. They doe iudge Moyses, the Prophetes, Christe, and his Apostles, and his Minister H. N. to erre, and misse the right: rather then to acknowledge them selues in their imaginatiō to be ignorant and lying.

4 The Scriptures are fulfilled in H. N. and his Familie.

Cap.19. diui.3 To the end nowe in the very last, the Scripture and all what God hath spoken by his holy Prophetes, and what is written of Christ, should in vs and with vs become fulfilled, to the honour and glory of God, and to our ioy: like as it standeth written, Luke. 24.cap.vers.44

Diui.11. This is assuredly the heartie mercifulnesse of God ouer vs, nowe in the last time, to the end the glorious Lordlynesse of GOD should in vs become manifested and declared, and the Scripture fulfilled.

5 No man must mistrust H. N. in doctrine, nor any euill to be in him.

They

They ought to beware that they diſtruſt not the eldeſt in the Familie of Loue, nor ſuſpect any maner of euill or vnwiſedome by him : nor yet alſo in any wiſe perſuade them ſelues, that the exerciſes, documents, and inſtructions, whiche are taught or ſet foorth before them, by the Father of the Familie of Loue,(or oldeſt Elder)are too ſlight, too childiſh, or too vnwiſe for them to followe after, or to obey : but with perfect hearts, humbly and ſingle minded, euen as good willing children with obedience, to receiue the ſame inſtructions, proceeding out of the wiſdome & counſel of the Eldeſt: and to ſtand euē ſo ſubmitted always, vnto the manly oldneſſe in the Loue. Exhort. v. cap. 13. diuiſi.

6 The maner of ſhrift vſed in the Familie.

It is expedient,that they make manifeſt their whole hearte , with all their counſelles, myndes, willes , and thoughtes : together with all their doinges, dealings, and exerciſes, naked and bare, before the Eldeſt in the Familie : and not to hide any thing, (bee it what it is) Ibi. di. 11.

and

and all what their inclination and nature draweth them vnto, and al things wherwith they become tẽpted in their hearts.

If ye chaunce to offend or commit sinne, confesse the same before the priestes your Elders: and let all appeare nakedly and apparantly before them.

7 That we must liue without sinne.

The vpright freedome is this, that the heart, minde, and spirite, is wholy released, purged, or purified, from all wicked nature whiche hath reigned ouer him, and that there dwell, liue, nor rule, any other thing in him, namely, in all his spirit, thought, mind, & soule, but alone the true godhead, with his louely being of ỹ vpright loue: yea, to bee so wholy repleniſhed with al the vertues of God: and that there flow nothing elſe in him, namely in his spirit and minde, but the spiritual, heauenly, and liuing waters.

Exhort. 1. cap. 15. dis. 26. fol. 40.

8 Howe H.N. iudgeth of vs, bicause we acknowledge our selues to be of the Church of Christ.

For that cause, if thou nowe accoũt

not

not thy ſelfe for an whore, but eſteemeſt thy ſelfe for the faithfull eſpouſed wife of Chriſt, my ielous conceiuing can not ſtand otherwiſe, but that thou art a preſumptuous whore, whiche playeſt the hypocrite with Chriſte, and couertly committeſt whoredome: thou ſhalt be conſtrained to drinke the bitter curſed water of my ielouſie. Proph. cap 11. fol. 27.

9 No man be he neuer ſo learned or godly, can vnderſtand or interpret the Scripture, but onely the Elders in the Family.

The Scripturely learned man hath no knowledge of Gods matters, hee can not vnderſtand any title, much leſſe expound or interprete the ſame to others: all Scripture appeare to ſuche couered, ſecrete, in ſignes, and parables: nor can comprehend what the ſame (according to the trueth) is. What ſuche conceiue or ſpeake, is falſe and lyes. It is aſſuredly giuen to the Familie of Loue, to vnderſtand the ſecrets thereof. Proph. cap 13. fol. 27.

Exhort. cap. 11. foll. 44.

It is assuredly all false lyes, seducing and deceitfull, what the vngodded or vnilluminate men, out of the imagination of their knowledge, and out of the learnednes of the Scripture, bring forth, preach, & teach: they preach in deede the letter, and the imagination of their knowlegde, but not the word of the liuing God. Let them esteeme them selues as holy as they will: they are a false Christianitie, a diueliſh synagogue, or schoole.

10 That all men must submit them selues vnto the godly wisdome in H.N.

Dial cap. 7 foll. 45.

Seeing nowe that I (my father) finde out in deede, that the Lorde, the moste higheſt, hath reuealed his mercy seat, the possession of his most excellent Maiestie and heauenly riches in thee, and with the same being of the perfect godhead, made a godly dwelling with thee: so were it meete and conuenient, that al the generations of the earth submit them selues vnto the same mercy seate and godly Maiestie, & assemble them thervnto.

11 Howe

11. Howe the Elders are godded with God.

It becommeth not that any ſhoulde take in hand to teach, but onely the Illuminate Elders in the Familie: which alſo haue receiued the word of life from the liuing GOD, and are euen through the ſame, Godded with God, or incorporated to God, with whom alſo God in one being and power of his ſpirite, is Hominified, or become man. Exhort. foll. 43. cap. 16.

An admonition to Chriſtopher Vttell.

THe cauſe that moued me to ſet forth this litle piece of worke, hath not ben (as I doubt you will imagine) of a malicious minde towardes your Familie, the Lord is my witneſſe, I lament you, and malice you not: but of a ſincere affection I owe vnto all Gods children, who by you are deceiued with the doctrine of H.N. whom I haue manifeſted and made throughly knowne vnto the world. And I would to GOD that you

coulde haue contented your selfe with the Authours bookes, and not haue published them to our brethren, the simple ones in the countrie: who are led easily into any newe doctrine which they neuer heard, by your subtile persuasion. And for as much as I knowe your person, and what capacitie is in you, I doe verily thinke, that the drift of H.N. is not vnknowne to you, namely, to set vp him selfe as a Prophete, to tread downe Christe Iesus our Lord, and to destroy the effect of his office. These things you see well ynough in H. N. and yet you cease not still to extoll your Authour, and his bookes, and miserably seduce the simple. Doe you thinke to escape the heauie stroke of Gods hande? No: he commeth, and will not be slacke, to take vengeance of such as lead the simple and blinde out of the wayes of the Lorde our GOD, and make them partakers of doctrines of men possessed with Sathanicall spirites. It is necessarie that offences come, but woe bee to them by whome they come: it were better that a milstone were hanged about

bout his necke, and he cast into the Sea. If this doctrin be not offensiue to Gods children, iudge it your selfe. Consider that the bloud of those simple ones will be required at your handes, which perish by deceite. Cursed is he that leadeth the blind out of the way. Woe be vnto him that saith, sweet is sower, and sower sweete. Your erronious spirite is well knowne to Gods Church, I heard you at Paules Crosse, recant the blasphemies of Arrius doctrine, the copie of which is forth comming: and now Sathan hath possessed your minde with infinite moe blasphemies of H. N. Is this no sinne, thus to deceiue the simple? You are one of those Elders that keepe all the Commaundements of our GOD, and yet are a blasphemer and a sinner in the highest degree. Your deceite is knowen, your trecherie is manifest: some of your owne Familie can testifie, that you are an hypocrite, and a dissembler, and liue of the spoyle of the poore. And haue left your arte and calling to liue meere ydlely, by sowing heresies, (as it were of purpose) to the destruction of

many simple people. Alas, haue you a pleasure in their destruction? Doth it delight you to leade them headlong to perdition? Will not a day come, when the Lord our God will charge you with this matter most sharplie? Remember in time, O mortall man, that thou shalt answere for euery soule that is peruerted. Although they perish, thou shalt not escape the Lordes handes. The more thou leadest into errour, the more grieuous shall be thy destruction and damnation. Thinke not that thy counterfet shewe of a holy life, can any thing auaile. Now thy visard & cloake is pulled off, I doubt not, but the simplest wil espie thy deceit, and be no more deceiued with thy pretences, to gather their money daily, to set forth the workes of H. N. and inrich thy selfe, as wil bee proued. If thou feare not the vengeance of God, yet let the shame of ỹ world driue thee to confesse thy fault, and as thou diddest before recant the errour of Arrius, so nowe come forth out of thy denne, and recant the blasphemie of H.N. that the poore and simple may be brought into

to

to the wayes of Christe our Lord, out of which they haue wandered ouer long. Then shal the Church of Christ reioyce ouer your conuersion, and Sathan and his ministers shall be put to flight: the poore strange sheepe shall be brought to the folde of Christe Iesus, and you shall be willingly receiued into the communion of Saintes, where the faithfull reioyce in nothing but in the Lambe of God, who was crucified for vs: singing prayses and thankes to him for euermore. O Lord in mercy, graunt that this may come to passe, for thy sonne our Sauiour Christe Iesus sake. Amen.

¶ A confession made by two of the *Familie of Loue*, before a worthy, and worshipful Iustice of peace, *the 28. of Maie, 1561. touching the errors* taught amongest them at their assemblies, and also their behauiours. And although they haue reformed some of these grosse matters since that time, yet I haue thought good to manifest their wauering heads, & vnconstant minds, that Gods children may beware of their impious dealings.

1 FIrst, they be generally all vnlearned, sauing that some of them can reade English, and that not verie perfectly, and of them that can so reade they haue chosen Bishops, Elders, and Deacons.

2 Their Bishops, Elders, or Deacons, do call those that be of their sect together, by the name of a congregation, into one of their disciples houses, which they call also a Raab: where they commonly meet, to the number of thirtie, or aboue, and their Bishop or Deacon doth reade vnto the congregation the Scriptures, expounding the same, according to his owne fansie.

3 When

3 When any person shalbe receiued into their congregation, they cause all their brethren to assemble, & the Bishop or Elder doth declare vnto the new Elected brother, that if he will be content that all his goodes shalbe in common amongst the rest of all his brethren, he shalbe receiued: whereunto he answering, yea, then he is admitted, with a kisse. viz. All the company both men, and women, kisse him, one after another.

4 At their meeting, either to receiue a new brother, or to reade the scripture, they all haue meate, drinke, & lodging at the cost and charges of the owner of the house, whome they call a Raab: and there they doe remaine as long as he hath good victualles for them, wherby sometimes they doe lose their Raab, seeing himselfe so farre ouercharged with them.

5 They are called together euer in the night time: and commonly to suche houses as be far from neighbours, one of them doth alwayes warne an other:

and when they come to the house of méting, they knocke at the dore, saying: here is a Brother in Christ, or a Sister in Christe.

6 When they be altogether, before their Bishop, or Elder, or Deacon wil reade the Scripture vnto them, he saith these words. All ye that are but weake, and not come to perfection, withdrawe your selues a while, and pray, that you may be made woorthie therof. Whereuppon those weakelings doe repaire into an other place, and be not partakers of the doctrine that then shalbe taught, but afterwardes, as the Bishop, Elder, or Deacon sæth them frame thẽselues, they shall be receiued to heare the doctrine.

7 The Elder must not speak, the Bishop being present: nor the Deacon in the presence of any of them.

8 The Bysshopp or Elder doeth alwayes tell his congregation, that he

hath

hath more to teache them: so that he doeth continually feede them with expectations of newe matters.

9 Euerie one of the congregation is inhibited to speake, or declare any thing that he learneth, vntill he be admitted so to doe: and if he doe, he shalbe excommunicated, and, with great repentaunce, againe receiued.

10 In the beginning of Quéene Maries time, they would not come to the Church, thinking it dannable so to do: but within a yere after, they were changed from that opinion, openly declaring vnto their brethren, that they were al bound to come vnto the church, and to doe outwardly, there, all suche thinges as the Lawe required then at their handes, vpon paine of damnation, although inwardely, they did professe the contrarie.

11 They can not abide, any of their secte to pray, but those that bee newe receiued brethren, whome they call weake-

weaklings: thinking it a great fault to the rest, whome they affirme to be perfect, to pray vnto God, as though they were importunate troublers, and vexers of him, hauing no need to do so.

12 They scorne all those ỹ say, Good Lorde haue mercie vppon vs miserable sinners: saying, they that so say, declare themselues neuer to amend, but still to be miserable sinners, whereas we doe liue perfectly and sinne not.

13 They may not say, God speede, God morrow, or God euen, but to those that be of their secte: and to others, they say, Speede, Morrowe, Deuen.

14 They may not say, God saue any thing. For they affirme that all thinges are ruled by nature, and not directed by God.

15 They did prohibite bearing of weapons, but at the length, perceiuing them selues to be noted and marked for the same, they haue allowed the bearing

ring of ſtaues.

16 When a queſtion is demaunded of any of them, they doe of order ſtay a great while, ere they do anſwere: and commonly, their worde ſhalbe, Surely, or, So.

17 They may anſwere to euerie demaundant (not beeing one of their ſect) in ſuche ſorte as they thinke beſt ſhall pleaſe him. For they ſay, they are bound to deale truely with no man in word or deede, that is not of their congregation: alledging, that he is no neighbour, and that therefore they may abuſe him at their pleaſure.

18 When their wiues are to be deliuered of childe, they muſt vſe the help of none other, but of thoſe, that be of their ſecte: ſo that ſometime the women are deliuered in the fieldes, for that they would eſchewe the comming of others vnto them: as one of them was, hauing no woman with her at her trauel.

19 If

19 If any of their sect do die, the wife, or husbande that ouerliueth, must marrie againe with one of their congregation, or else the offence is greate: the marriage is made by the brethren, who bringe them together sometime, that dwell aboue a hundreth myles a sunder: as for example, Thomas Chaundler of Wouerse, in the countie of Surrey, had his wife fetcht out of the Isle of Ely, by two of the congregation: the man and the woman being vtter straungers, before they came together to be married.

20 They doe diuorce againe themselues a sunder, if they can not agree, before certeine of the congregation: as the saide Chaundler and his wife did, vppon a millyking, after they had beene one yeare married together.

21 Whosoeuer is not of their sect they accompt him as a beast, that hath no soule, and shal yelde no account for his doing: but as a beast shall dye, and not

not rise againe, in bodie or soule. And to prooue it, they allege a place out of Esdras: that, Who so is not of God, shall be as a droppe of water, that falleth from the house, and commeth to nothing.

22 They hold, that he which is one of their congregation, is either as perfecte as CHRISTE, or else a verie diuel.

23 They holde, it is lawfull to doe what so euer the higher powers commaunde to be done, thoughe it be against the commaundementes of God: and for that, they alledge the wordes of Saint Peter. Submitte your selues to the ordinaunces of the higher powers.

24 They denie that Christ is equal with God the Father in his Godhead: vppon this place of Scripture, My Father is greater then I.

25 It is odious for them to say, God the Sonne: for they denie him to be God

God, as is aforesaid.

26 They denie the Trinitie, scorning them that say, God the Father, God the Sonne, & God the holy Ghost: as though by saying these wordes, they shoulde affirme to be three Gods.

27 They holde, that no man should be baptised, before he be of the age of xxx. yeares. And therefore haue diuers of them, béene baptised at those yeares and vpwardes.

28 They holde, that euerie man ought first to be in an errour, before hee canne come to the knowledge of the trueth.

29 They say, that as Christ raised the dead, cleansed the lepre, gaue sight to the blind, and walked on the waters, so doe they.

30 They holde, that heauen, and hell are present in this worlde amongst vs, and that there is none other: & for proofe there-

thereof, they alledge the xvij. of Matthewe, of Christes transfiguration: that as the cloude remoued, Peter did see Elias, and Moses: so if the clowde were remoued away, both heauen & hell should be visible vnto vs.

31 They holde, that they are bound to giue almes to none other persons, but to those of their sect: and if they do, they giue their almes to the diuel.

32 They holde, that they ought not to burie the deade, vppon this place of Scripture: Let the dead burie the dead.

33 They holde, that they should so prouide, that if any perish, all should perishe: so that euerie one of them should releeue him with his goodes, that decayeth.

34 They holde, that none ought to receiue the sacraments before he receiueth their whole ordinaunces: as first, he must be admitted with a kisse, then his feete must be washed, then handes

laide on him: and so receiued.

35 They holde, the Popes seruice, & this seruice now vsed in the Churche, to be naught, & yet to be by them vsed as frée in the Lorde, to whome nothing is vncleane.

36 They hold, that all men that are not of their congregation, or that are reuolted from them, to be dead.

37 They holde, that no Bishop, or Minister should remaine still in one place, but that they ought alwayes to be wandring from country to countries.

38 They holde, that the Angels Raphael, & Gabriel, and others, were borne of women.

39 They hold, that they ought not to say Dauids Psalmes as prayers: for they are righteous, and without sinne.

40 They hold, there ought to be no Sabbath day, but that all should be like: and for that they alledge. The Sonne

of

of man is Lord ouer the Sabbath day.

41 They hold, that as God made heauen and earth by Iesus Christe: vz. the wozd: so did he it, by them.

42 They hold themselues to be Maries: and say, that Christ is come fozth in their flesh, euen as he came fozth of the Virgine Marie:

43 They holde, that there was a wozlde befoze Adams time, as there is now.

44 They hold, ý they ought to kepe silence amongst them selues, that the libertie they haue in the Lozde, may not be espied out of others.

45 They holde, that no man should be put to death foz his opinion: & therefoze they condemne Maister Cranmer, and Maister Ridley, foz burning Ioane of Kent.

46 They can not abide any exposi-

tion of Scriptures, but their own, conferring one place of Scripture with an other, and so to say their mindes of it, without any other bodies exposition.

47 If any of them be conuented for his opinion, and doeth denie the same by open recantation: he taketh that to be a glorie vnto him, as though he had suffered persecution in this doing: and yet still inwardly mainteyning these opinions.

48 They bragge verie muche of their owne sincere liues, iustifying themselues, saying, Marke, how purely we liue.

49 If they haue any thing to doe, touching the ordering of their temporal thinges, they must do it by aduise: as to aske counsell of the Lorde, vz. they must go to one of their Bishops, or Elders, and to aske of him counsell, what he shall do, and he must follow it.

50 When they giue their almes,

there

there is a hat set by the Bishop or Elders vppon a table, and then euery one of the congregation doth put vnder the hat, that he is disposed to giue: all which money commeth to the Bishops or Elders handes, and so the same is by him or them distributed, as they will: but to whome, none of the congregation knoweth.

51 They haue certaine sleightes amongest them, to answere any questions that shall be demaunded of them, with deceiuing the demaundant: as for example: if one of them be demaunded howe he beleeueth in the Trinitie, he will answere: I am to learne of you, & so prouoketh the demandant to shew his opinion therein: which done, he will say then: I do beleeue so: by the which wordes he meaneth, that he beleeueth the demaundant saith as he thinketh: but not that he thinketh so.

52 They do decree, all men to be infants that are vnder the age of thirtie yeres: so that if they be demaunded,

whether Infants ought to be baptised: they answere, yea, meaning thereby, that he is an infant, vntill he attaine to those yeres, at which time he ought to be baptised, and not afore.

53 Their Bishoppes, Elders, and Deacons, do increase in riches, and become wealthy, but their disciples become poore and fall to beggerie.

FINIS.

The Diſplaying of an horrible ſecte of *groſſe and wicked Heretiques*, naming themſelues the *Familie of Loue*, with the liues of their Authours, and what doctrine they teach in corners.

Newely ſet foorth by I. R. 1578.

¶ Whereunto is annexed a confeſſion of certain Articles, which was made by two of the Familie of Loue, being examined before a Iuſtice of peace, the 28. of May 1561. touching their errours taught amongeſt them at their aſſemblies.

¶ Imprinted at London for George Biſhop.

The Preface of the Au-

1578
R73.

thour to the Reader.

HEN I began to write of this doctrine of the familie of loue, I minded indeed, to haue sent it to a friend of mine which is entred into that errour, and so to haue made it as a priuate matter betweene vs. But when I had shewed the same to certein of my friends, to haue their iudgement in certeine pointes, their importunate suite was, that this small treatise might bee published in print: which request I was loth to graunt, for diuers causes. The cheefe whereof was, that Bookes which are set foorth vnto the eyes of all the world, had need to be circumspectly and diligently examined, before they be made as a glasse for all men to looke vpon. For, when as there are many beholders, there are also many fault finders. And in this simple work there are many faultes, through ignorance and want of skill committed: which I confesse, not to

be done of malice or negligence, but in truth, my ſimple and vnlearned capacitie could do no better. The faults are theſe. The rough and harſhe ſtile, being rudely and without any good methode ſet downe, becauſe I want the helpe of thoſe artes, which comly & aptly couch ſentences together, whereby the Reader might take the more delectation in reading and peruſing of books. The order ſhould haue beene amended, if time would haue ſuffred, but ſince it is otherwiſe, I beſeech thee accept my good will. If any of the familie carpe at this booke, becauſe of the rudeneſſe thereof, let them anſwer it, and a reply will ſpeedily be perfourmed, wherin their expectation ſhalbe ſatiſfied (I doubt not) by men of godly knowledge and learning. In the meane time, I will declare ỳ cauſe that made me more willing to ſatiſfie my friendes requeſt. There are many diligent and godly teachers, which in places conuenient do inuey and impugne the doctrine of the familie of Loue, and yet are not throughly acquainted therwith: whereby many in the ſame family,

take

take occaſion to exclame againſt them, as ſlaunderers of their doctrine: and many alſo of Gods children, hearing the family of Ioue ſpoken againſt, are deſirous to know what opinions & doctrine they holde and profeſſe. Therfore I thought it my duetie, which I owe vnto Chriſtes Church (as a member therof) to vtter & make manifeſt vnto all perſons, what I know touching the Authours and doctrine of the ſame family. And ſeeing that wee liue amongſt ſo many enimies of Chriſtes Goſpell, which obiect againſt vs varietie in opinions, it is verie requiſite, ỳ euerie member in Chriſts Church, put to his helping hand, to cleanſe and purge the Church from ſuch errours & falſe doctrine, as through the malice of Sathan daily creepeth in. For if we hearing Chriſt Ieſus his death and paſſion (which is our only comfort) blemiſhed and darkened by the ſuttle fetches and perſuaſions of erronious & wicked men, poſſeſſed with fantaſticall ſpirites, and ſhall not be moued with zeale: how appeareth any loue of God or Chriſt Ieſus in vs? or where is become the fruits that

ſhould ſhewe a iuſtifying faith? Many that are at eaſe and liue ſecurely, thinke that this errour will of it ſelfe vaniſh & decay, without ſtirre or gaine ſaying. Which ſaying bewraieth to much their want of the true feare and loue of God. For, if we ſhal daily heare but our friend euill ſpoken of, and be ſtill and ſilent thereat, what loue or friendſhip appeareth in vs? Howe muche more ought we to be zealouſly affected when the glorie of our GOD, and the office of Chriſte Ieſus our Lorde, ſhalbe ſhadowed and impaired, we ſleeping ſecurely without touche or motion of true zeale or loue? And if we looke into the daily increaſe of this errour, we ſhall then beholde our ſlouth and negligence. For in many ſhires of this our countrie, there are meetings & conuenticles of this familie of loue, & into what number they are grown, my hart reweth to ſpeake, that which one of the ſame ſocietie did auouch to me for truth. Therfore it is time to withſtand their impious opinions, and euerie one according to his charge and office in the Churche

of Chriſt, to purge and cleanſe the ſame, from the dregges and blaſphemies of *H. N.* and his family. And although many errours & much falſe doctrine is taught in the family, more then is here expreſſed, (which to touch all would require a longer diſcouerie and a more learned Author,) yet I haue ſet downe (for a taſt or ſhew) ſome of their doctrine, that the children of GOD may be armed afore hand, and take heede of ſuch impious blaſphemies as *H. N.* teacheth. Many Bookes are abroade, which I haue not ſeene, and many I haue ſeene, which I could not haue the vſe of to reade. For except one will be pliant to their doctrine, and ſhewe good will thereto, he ſhall hardly get any of their bookes, no, nor they will not conferre, nor talke of any pointes of their doctrine with any, except it be to ſuch as they finde inclined & (as they tearme it) willingly minded thereto.

And here I proteſt, that what my pen ſhall vtter, either touching the perſon of *H. N.* or his doctrine, I malice him not, nor his familie, I rather pittie thē & their

that ſo many ſimple people are by his doctrine ſeduced and deceiued: neither will I auouche any thing, which I haue not ſufficient warrant to proue. As touching his perſon and behauiour, I haue the teſtimonie of diuers ancient perſõs, & of good credite, of the Dutch church, who haue beene acquainted with the ſame *H.N.* and haue dwelt together in one citie, and in one ſtreete, being neere neighbours & familiar friends, who haue declared and teſtified the certeintie of his behauiour, and demeanour. And touching his doctrin, I haue vſed this order, to ſet down the Authours owne ſpeech, not adding or diminiſhing any thing, with the name of the Book, Chapter, or follio. And whereas I haue directed much ſpeech vnto the familie, the cauſe is this. I haue beene familiar with ſome of them of long time, and haue had large diſcourſes and conference with many of them: therefore if my ſimple ſpeech, vttred by pen, may do any of them good, I haue that I deſire. And this hath beene an other cauſe, why more willingly I condeſcended vnto my friends requeſt.

And

And becauſe *H. N.* and his family haue proteſted, that the trueth hath no where beene taught in the world ſince the Apoſtles time, but now by the familie: how vaine this their aſſertion is, in it ſelf appeareth. For if trueth hath bene hidd and buried this 1500. yeares, where is become Chriſtes promiſe, that he would be euer with his to the end * of ỹ world? Matth. 28
to what purpoſe haue ſo many notable men ſuffered Martyrdome; both in the primatiue Church vnder heathen Emperours, & daily do ſuffer vnder the perſecuting and cruel Papiſts? If theſe haue not ſuffered for the trueth, where ſhall we ſeeke for trueth? at the handes of *H. N*? Whoſe doctrine ſo farre diſagreeth from trueth, as light from darkeneſſe. This is a true ſaying, *Truth loueth no corners*, if the doctrine of *H. N.* be a trueth, why is it taught in corners? why dare none ſtep foorth to maintaine the doctrine of *H. N.* being euery where ſpoken againſt? why dare none of the *Illuminate Elders* (which can not erre nor ſinne) come before the ſimple ones in Chriſtes ſchole, and proue their authors doctrine

good by the holy Scripture ? Their answere is, that feare of death doth cause them to be silent. Did Christ or his Apostles so ? If we perteine vnto Christe Iesus, we must * be like vnto him in suffe-
Rom.8. ring, that we may reigne with him, (being called to witnes the truth.) And this is a thing also to be wondred at amongst the Familie, that if conference be vrged at their handes, they denie it vtterly: if disputation be offered, they flee from it egerly. The reason is, their doctrine dareth not to abide the light, nor the triall of the touchstone. If there were nothing else to proue their doctrine false, this were sufficient. I could declare, of dissentions that are amongest them, and howe many of their great *Rabbines*, or *Illuminate Elders*, haue bene plaine *Arrians*, and haue recanted at Pauls Crosse: Also howe often they haue altered their opinions, as well touching communitie of things, as diuers other pointes. But bicause they will laye to my charge, that I seeke only to make them odious to the worlde, I cease to speake any further, bicause I rest, hoping in their conuer-

uerſion, which I beſeech the Lorde our God to grant for his Chriſts ſake. There is one other thing which (as they affirm) moueth thē to be ſilent, bicauſe there is no publique Magiſtrate ẏ wil maintaine their doctrine : therefore they are conſtrained to be ſtill. If this be a cauſe ſufficient, let the Reader iudge. Shall a truth be hidden, bicauſe no Magiſtrate will giue it maintenance? Certainly if the Apoſtles had ceaſed to preach Chriſt, vntil they had warrant from the Magiſtrate, I thinke many nations had bene yet vnconuerted. But I will not let to put them in memorie where thei had maintenance of a Magiſtrate. Euen in *Munſter* a citie of *Weſtphalia*, where *Iohn Leyden*, and *Snipper Dolling*, ſheweth the fruites and effectes of their doctrine. Nothing they taught nor publiſhed, but that which they affirmed to receiue from God by reuelation. What murders, what abhominations they exercíſed during their reigne and gouernement, *Iohn Sleydan*, (a man liuing at that time, and of good credite:) hath manifeſtly publiſhed and declared. And theſe men were *Hollanders*,

and

and ſchollers of *Dauid George*, whoſe diſciple your author *H.N.* was at that time, although nowe he publiſh his doctrine in his owne name, and ſaith, that he hath receiued the ſame not by mans miniſterie, but at ỹ mouth of God, whoſe ſound and voyce he ſaith he hath heard. The Scriptures do teach vs to flee from ſuch men as boaſt of ſuch vanities, that they
Actes.9. are taught by reuelation. For * *Paul*, whē he was conuerted, was ſent by Chriſt to *Ananias* to be inſtructed, * *Cornelius* was
Actes.10. ſent to *Peter*. Almightie God to teach his children, vſeth alwayes the office and miniſterie of mā. The Iſraelites had their Prophetes, men inſtructed by God, I graunt: but they had their teſtimonie of their calling ioyned with their office, as a ſeale, & badge, which was, a bold publication of their meſſage without feare, becauſe it was a trueth, and there was ioyned commonly therewith the working of myracles: which ſeales your authour wanteth. For neither *H. N.* nor any that followe ỹ doctrine, dare boldly ſpeake what they beleeue, * nor ren-
1. Pet.3. der a reaſon of their faith and hope, as

the

the apoſtle Peter hath written: although *H. N.* calleth himſelfe a prophet, and hath intituled a Booke, called *The Propheſie of the ſpirite of loue*: in which booke his manifeſt follie is openly declared, as by reading this ſmall treatiſe thou ſhalt find. The Lord God for his Chriſts ſake, open their eyes, and mollifie their harde and ſtonie hearts, that they may beholde the ſutrieties conteined in the doctrine of the family, and imbrace the ioyfull promiſes which Chriſt our Lord hath ſet foorth to vs in his Goſpell, and that his Goſpel, and his Church may be free from ſuch deprauers of Chriſt Ieſus his death and paſſion. So ſhall we his children reioyce ouer their conuerſion, and magnifie the name of the Lord our God, to whom be praiſe & Dominion now and euer.

Stephan Bateman to the gentle Reader.

CHristian Reader, consider I pray thee, howe from the beginning, there hath euer bene such discordance found, as hath bred great dissention among the creatures of the world: for by the wicked, the death of the godly hath euer ben hastened. And I gather it to be for this cause onely, that the absence of such godly might seeme to the froward a peaceable being, whē (not rebuked for their wicked and vngodly liuing) they might (as it seemed vnto them) liue secure, to doe what in their eyes and mindes seemed best. This subtile engine had Sathan in the beginning, when hee stirred Caine to slay his brother Abell. And why? Bicause his brothers sacrifice was good, and his euill, &c. Likewise, as from a corrupt tree, there hath sprong foorth such sappe, by the instigation of Sathan, in the members of the vngodly: as ambition, hypocrisie, false religion, and such like: that to haue a place of gouernement according to their natures, they haue driuen the Church of Christe by many extremities, into out Isles in the world: and

Gene. 4. 6. 8. 9. 19

Exo. 1. 2. 3 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 20. 32.

Num. 22.

and when by Gods mightie assistaunce they haue for a time enioyed quietnesse, yet such hath bene the malice of the olde serpent and his members, to beginne againe with new deuised torments, to disquiet the peaceably seruice of Christes Churhe, which notwithstanding, in spite of that furie, haue euer had stay, in one place or other. And for the yet hoped time, after many attemptes they mighte get the victorie, the diuell, to the intent that by domesticall discorde, the Churche of Christe might be throughly shaken, as a lying spirite begate errour, errour begate heresie: and how? euen vnder the visard of hypocrisie, to feigne the pure religion by outward resemblaunce, and so in time to bring in his mate Idolatrie: that then betwixt them both, they mighte in short space hateh superstition, practising the Churche, in steede of the creator to worshippe not only the creatures, but also idols made by themselues: whiche as soone as euer the true Churche espied, beganne to seperate themselues from that filthy broode: then came discorde, and with him diuision, whiche diuision increased a worse heresie, then before, so that the sonnes of the diuell gate names, as Pharisei, Seduceis, Esseis, Basilides, Cerdonistes,

Iosu. 1. 3. 7. 10. Iudith. 1. 5. 7. 10. 1. Reg. 4. 5. 17. 31. 3. Reg. 18. 22. 4. Reg. 8. 1. 17. Psal. 1.

Rom. 1. Ezech. 37. Dani. 5. 3.

D. Cooper Cron.

donistes, Valentianistes, Marcionistes, Appelles, Montanus, Sabellius, Manes, Arius, Donatus, Macedonius, Eunomius, Pelagius, Eutiches, *whiche ingendered the Pope and Papistes, when Iesus Christe his Church was banished, by the tyrannie of the great murders, from* Nero, *to* Domitianus, *and other, through persecution. After which time yet to vexe the Church a new, came in* Menandrians, Cherinthus, Ebionites, Nicolaites, Saturninus, Tacianus, Messalians, Nestorians, Anabaptistes, Libertines, *and diuers others, whose nature not vnlike to* Turdus Sylvestris, *by whose syling on the Oke or fruite trees, the Mistle groweth: so of the dounge of these filthie sectes haue proceeded a newe* Mergus, *a cormorant fowle, the* Familie of Loue, *an heretical sect, that hath, to bring foorth a newe puritie in religion, supped vp the moste part of former errours: which except it please the Almightie God in the mercies of his Christ our Lord and Sauiour, the sufferaunce thereof will giue occasion to a newe persecution. It behoueth therefore all reuerend Elders, Bishops, and Preachers, to seeke at the handes of our soueraigne, authoritie to redresse*

Image of both Churches. Eusebius.

Gesnerus. The dung of the bird ingendreth the mistle. Mathiolus Bartholomeus Orius sanitatis.

dreſſe the ſame, or elſe will aſſuredly followe the like plague on vs, as was at Munſter *in* Germanie, *by* Dauid George, Iohn a Leede, Knipper Dolling, *and others, the ſeede whereof is* H. N. Henrie Nicholas, *nowe of* Colone. *His diſciple here in Eng-and* Chriſtopher vittel *Ioyner, and many moe, whom God turne from this and al other errors if it be his will, or elſe haſten their ouerthrowe from poyſoning the ſimple, as yet to be accounted traitours to God, hypocrites to the Prince, and falſe Prophetes in ſeducing the people. Thus gentle Reader, I haue preſumed to enter into this authoures booke theſe fewe wordes, to none other end, then to incourage thee to accept his paines, that ſeeketh by his ſtudie and laborious toyle thine eaſe, in bringing to light that whiche might elſe haue longer bene hid, to the great hurte of this common waalth. And nowe being brought to light, giue God the praiſe: to whom be honour and glory for euer. Amen.*

Stephan Bateman, profeſſour of Diuinitie.

testified by the Magistrates of *Basil*, *which was the founder of the heresie* of *H.N.* and the *Familie of Loue.*

DAVID George, borne in Delphe a towne of Holland, taught his errours in the lowe countrie, where he dwelled fourtie yeares: and fearing to bee espied by the Magistrates, departed out of his countrie, Anno. 1544. & iournied towardes Basil in Zuitzerland, with his familie and kinsfolke, & named him self Iohn of Bridges. When he was come to Basil, he made his complaint to diuers of the Magistrates, that he was banished out of his natiue countrie for the worde of God, and was faine to flée from place to place. They toke compassion of him, and made petition vnto the Lordes of the towne for him, that it would please them to take him and his, for pure subiects and inhabiters of their citie. They

receiued this answere, that they would not denie their citie to any honest stranger, being of a good & true religion. His graue yeares, sober speach, and modest behauiour, with his ancient and comely apparell, did not a little preuaile, that his petition toke place: so that he and al his companie were made frē men of Basil, & was in good reputation among the people. He was liberall in giuing of almes, and full of hospitalitie: he married his daughters very worshipfully: he was serued in plate, and spent liberally: for his scholers in the lowe countries made collections for him, so that he wanted nothing. Eleuen yeres he dwelt in Basil, and it was not espied what doctrine he taught.

Then he built two houses, the one for pleasure in a garden, the other in the towne: one of the houses was by lightening and thunder consumed with fire: also in his own dwelling house one loft fel downe, and did much harme: al these were warnings of Gods displeasure. In processe of time, one that married his daughter beganne to mistrust his doctrine,

trine, and when Dauid George vnderstode thereof, he sent for his sonne in lawe, and with many persuasions, endeuoured to confirme his sonne, to beleeue that he was that right Dauid that was sent from God, and should restore againe the kingdome of Israel, and build the tabernacle of Iacob in the latter daies. Whereunto his sonne answered, that the restoring of the kingdome of Israel, and al other prophesies of Dauid, was fulfilled by Christe. With which answere Dauid George was verie angrie: notwithstanding, with gentle wordes he beganne againe to persuade him: ꝑ if any thing were to high in his bookes, that he could not vnderstand, he should commit it vnto God, from whom such high wisedome did come.

He writ diuers bookes, especially one called The wonder booke, wherein he taught his damnable errours. He dyed the 16. of August 1556. and was buried in the parishe Church of S. Leonards. Many of his disciples toke great thought after he was dead, for that he promised vnto them that he should not die,

but if he did, he would rise againe within three yeares, and fulfill all his former promises.

Diuers of his disciples and scholers forsoke his heresies after his death, and confessed them selues deceiued, and acknowledged Dauid George to be a very blasphemer of our sauiour Christ. But certaine would not, but conueyed them selues away, and infected others. The Magistrates of Basil, when they vnderstode of his doctrine and manners, they called before them, all such as they suspected to holde of Dauid George, and searched their houses, found the bookes and letters which he had written: and when the Lordes of Basil had all, they caused them to recant solemnely in the chiefe Church, all such Articles as Dauid George had taught them. They found also in Dauid Georges house, a picture of Dauid Georges person, very curiously & cunningly counterfet, which together with the carcase of Dauid George, and his bookes, letters, &c. were burned in the market place, his goodes and lands seised to the vse of the towne.

All

All the reſt that were knowne to holde that errour, did willingly abiure the ſame, and ſo were receiued as members of Chriſtes Church. Yet did not his hereſies ceaſe, for diuers were in Holland, that ſtifly did maintain Dauid Georges hereſies, and peruerted many, among which number was Henrie Nicholas thought to be chiefe: who after the death of Dauid George toke vpon him to maintaine the ſame doctrine, not in the name of Dauid, but in his owne name, as a Prophete, ſent to rebuke the world of ſinn and iniquitie, & hath written many booke in the Dutch tonge in a rude ſtile, which many of his ſchollers & followers haue tranſlated into diuers languages: his *Euangelium Regni* is in Latin, many alſo are in a Dutch letter in Engliſh, tranſlated (as is ſuppoſed) by Chriſtopher Vittell a ioyner, dwelling ſometime in Southwarke, who hath by his trudging about the countrie, infected ſundrie ſimple men with this poyſoned doctrine, & ſnared their minds ſo corruptly therein, that it is harde to plucke out of their heades thoſe vaine.

toyes of H.N. which Vittel hath so deeply impressed in their minds, & although they denie publikely before the worlde, yea & set their handes against the same doctrine, yet they returne againe to their olde opinions, as is well seene by many that I could name. For it is a *Maxima* in the Familie to denie before men all their doctrine, so that they keepe the same secrete in their hearts: which is impious and vngodly.

There haue beene many of our Englishe men in Flaunders, to conferre with this H.N. their Authour: of whom in their returne they speake great good of his wisdome, of his milde nature, of his humilitie, and of his patience: yea, and as they vainely boast, that he knew of their secrete messages, which they account to be miraculous. And when he maketh any mention of the workes which he hath written, he calleth them the workes of God, and seldome or neuer his workes. Certeine pamphlets are newly set forth as his works. The Lord bring such deuices of Sathan to naught, & preserue his church euermore

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The life and doings of H.N. testified by certeine of the Dutch Church yet liuing, who knew the man, & were acquainted with him.

H. N. other wise called Henrie Nicholas borne in Amsterdam a towne in Holland, of many was called Henrie of Amsterdam, who with his brother Iohn, departed from Amsterdam, about the yeare of our Lord, 1533. when a certeine sturre was in the towne tending to a tumult. And these two brethren had prepared money with other furniture, to ayd (as they pretended) their brethren in Munster a citie of Westphalia: who were distressed by a siege of the noble men, as you may read in the 7. booke of Sleydanes Cõmentaries: & although he giue them to name Anabaptists, (for they were rife in those dayes) yet surely it is probable that David Georges followers were there, vnto whom these two brethren did send ayde, who being espied by the Magistrates, were impri-

soned: at the last they forsoke the citie, & came to Emden, a citie of Westfrize-land. Iohn Nicholas was a brewer by occupation, but Henrie was a Mercer, and called commonly Henrie of Amsterdam. He was a man of a reasonable tall stature, somewhat grosse in bodie. He had a sonne who kept his shop, called Iohn Nicholas. This Henrie was verie braue in his apparell, he would go in his crimsen satten doublet euerie holi-day. Henrie gaue himselfe to writing of bookes, which he put in print, especially one amongst the rest, which was the chiefe, called The glasse of righteousnes, the lesse: for he compiled two bookes of that title, wherein he certifieth his Familie of loue, that they must passe foure most terrible castels ful of combersom enimies, before they come to the houle of loue: the first is Iohn Caluine, the second the Papistes, the third Martin Luther, the fourth the Anabaptistes; and passing these daungers they may be of the familie, else not: this is testified by a man of credite, one Adrian Gisling, who did read it in a Dutch booke intitu-

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led as afore said. There was complaint made vnto the Magistrats, whē certein of his bokes came abrode, that he despised all maner of religiō, especially those of Caluine and Luther, affirming that of all other they were the worst. He married his daughter Marie to a yonker, & when they should come to church, Giles Faber minister of Emden did denie her marriage, saying vnto Henrie Nicholas, that he was a derider of their religion. Also Henrie Nicholas had in his house three women, which went all alike in their apparell: the one he affirmed to be his wife, the other his sister, the thirde his cousin. It happened his cousin to be sicke verie doubtfull of life: the neighbours in such a case resorted vnto her, and there before diuers of good report, she confessed that Henrie Nicholas had abused her body, and made her beleeue that she should neuer die. The neighbours hearing this so odious a matter, made complaint vnto maister Brames, who was Drosserd of Emden, or gouernor. He according to his office, came to the house to haue apprehended

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the partie but Henrie was fled immediately before. The Magistrate seised upon his goodes, and carried it away vnto the castell of Emden, and this was in Anno. 1556. Henrie fled to Peusam, to a yonker called Hycomanning, one of his Familie of Loue, and there remained about a yere. He was 57. yeres old when these thinges happened. It is thought that he went with Granuella to Naple the yere following, and the most do verily think that he is dead, but our Familie in England do beléeue ý he is aliue, & doth still write: if it be so, by this collection he can not be lesse then 78. yeres olde. He doth call him selfe *Restaurator omnium*, in the thirtéene Chapter of his *Euangeli*. So did they at Munster intitle a booke, and called it, The booke of restauration. In which book are contained diuers horrible heresies which thei held, as may appeare by Sleidans Commentaries: which I haue here placed, that the reader may perceiue howe in many thinges their doctrine in Munster and the Familie in England do agrée.

Articles

Articles taken out of the *Booke of restauration* which they in Munster held, as appeareth by Iohn Sleydan.

1 THe time of Restauration is at hand.

2 The seate of Dauid which is decayed, shall be erected.

3 The writings of the Prophetes shall be nowe fulfilled.

4 This restauration goeth before the world to come, to the intent that all the vngodly being destroyed, the house and seate of Iustice might be prepared and be autified.

5 The marriage of such as are not lightened with true faith, is polluted and filthie, and to be reputed for whorome.

6 Martin Luther and the Bishop of Rome be false prophets, but of both, Luther is the worse.

7 Since the Apostles time the word of God was neuer preached truely, nor ny iustice vpon earth.

8 There are foure prophets, whereof two are iust, Dauid, and Iohn Leyden,

and

and two vniust, the bishoppe of Rome, and Luther.

Their teachers in Munster, were all or the most part Hollanders, and David George did then teache his blasphemous doctrine at that time. Although Iohn Sleydan doth generally call them Anabaptistes, yet it is verie probable, these and other of their articles are at one with the familie of Loue: for the Anabaptistes doe holde none of these.

Articles gathered out of the Booke of *H.N.* and which are taught by the Familie of Loue.

1 IN primis, that *H.N.* can no more erre or misse the right, then Moyses, the prophets, or Christ, and his Apostles.

2 Item, the Elders are illuminat and Deified: and God in them Hominified or become man.

3 Item, their illuminate Elders do not sinne, neither actually, nor by cogitation,

4 Item

4 Item, that they may ioyne with any congregation or Church, and liue vnder the obedience of any magiſtrate, be he neuer ſo wicked or vngodly: the Turke, the Pope, or whoſoeuer.

5 Item, that they allowe a kinde of ſhrifte worſe then popiſhe, For where the Pope requireth but confeſſion of the act cõmitted: they will haue ỹ thoughts manifeſted, and what our nature and inclination draweth vs vnto.

6 Item, they hold, that the lawe of GOD is poſſible to be kept, of euerie man that will indeuour himſelfe therto.

7 Item, that their authour *H.N.* is the true prophet of God ſent to blowe the laſt trump of doctrine, which ſhall be publiſhed vpon earth, & he only knoweth the true ſence of the holie ſcripture.

8 Item, that his bookes are of equal authoritie with the holie ſcripture, and are written with the ſame ſpirite.

9 Item, all is falſe and lyes, whatſoeueris taught or preached by any other, then their illuminate Elders in the Familie.

10 Item, they commend the Pope and

and Cardinals, and allowe the Masse, & other their ceremonies.

The Bookes of *H N.* which I haue seene.

1 IN primis, the first Epistle of *H.N.*
2 Item, the first and second exhortation of *H.N.*
3 Item, a dialogue betweene the father and the sonne.
4 Item, the prophesie of the spirite of loue.
5 Item, the published peace vppon earth.
6 Item, the declaration of the Masse.
7 Item, their *Euangelium Regni.*
8 Item, the true and spirituall Tabernacle.
9 Item the newe and heauenly Ierusalem.
10 Item, a confession of their faith newly made.
11 Item, sundrie Epistles of *H.N.*

Bookes which I heare of, and haue not seene.

1 ITem, two Bookes intituled the Glasse of righteousnesse.
2 Item, a Booke called the holie Lamb.

The displaying of the Familie of Loue.

WHen I considered the duetie of a Christian, to consist in the true profession of Christ Iesus his name, & diligently to walke in the pathes and wayes, manifested in his word, and to seeke to beautifie and inrich that beloued spouse, the Church of Christ, sanctified by his bloude, I could not holde backe my penne, to publish such matter, as I see daily to blemishe that beloued bride: (I meane the Church of Christ:) and to haue crept in by the subtiltie of Sathan, our professed enimy. Hauing therefore gathered diuers notes of that rankered error of H.N. taken out of his bookes, which I haue to shewe, I had thought to haue stayed my hande from further trauell: but being vrged by diuers of Gods children, to manifest this my labour, to the end, that some nouices of that errour might, (if it were pos-

sible) be stayed from further plunging themselues into that gulfe of impietie. How the wicked take occasion by these & like errours, to speake euil of Christs Church, the eares of many godly doe heare, Especially the Papists: who speak and write, and nothing is heard more common in their mouthes, then these tearmes, ye are at variaunce amongst your selues: no vnitie of doctrine is obserued: ye are of diuers opinions and sectes. But how vntruely they impute these maters vnto the church of Christ, to euerie member of the same Church it is euident.

For if we consider the wisedome of God in gouerning his, we shal perceiue that in all ages, when Christes Church did most flourish in perfectiō, then was errour and heresies moste rife, as may wel appeare euen in the Apostles times, by the Nicolaitans, Ebionites, Cerinthus and others. How busily did the fathers in the primitiue Church withstand such heresies, as crept in, euen in that happie time? Tertullianus, the Valentinians: Augustine, the Donatistes; and Athanasius,

the

the Arrians, with infinit mo, as by reading the Ecclesiasticall histories doeth well appeare. Wherein, what trauell hath bene taken, what counsels called, what Boks written, it were a wonder to behold. But when corruption began by litle and litle to spread her selfe, and got the face of a Church: O how were dissentions appeased, & no varietie seemed to be? where as in deede, nothing was taught nor published but dreams & deuises of men: who leauing the certein and knowen wayes of ỳ Lord reuealed in his word, betoke thẽselues to depend vpõ the doctrines of men. But if we descend into these laste times, wherein we liue, and marke the wisedome of God in gouerning his Churche, how he hath manifested his sonne Christ Jesus with an vncouered face, to the great comfort of his children, how the doting dreams of men are vanished, how nothing but Christ Jesus is lifted vp with prayses, as the immediate and only cause of our salnation, how the true vse of workes is placed, not as any cause, but as the

fruites of our iustification. And yet to sée how busily Sathan (enuying the prosperitie of Christes spouse) endeuoureth daily in his mẽbers, to trouble and disquiet this peaceable Sion, by rayſing vp diuers ſtrange and monſterous hereſies, as the Anabaptiſtes, the Free will men, the Arrians, the Pelagians, and the Familie of Loue, with many others, which hereſies the Diuell more busily ſoweth nowe, to diſquiet the Churche, then heretofore in ỳ time of ignorance, when he lulled the moſt part of ỳ world in errours and dreames of men. And ſéeing that euerie errour doeth ſéeke his cloake & defence by the holie ſcripture, yet we haue great cauſe to reioyce, that onely by the ſcripture they are all put to ſilence, and their hereſies made manifeſt to all men: as by the learned treatiſes of many graue men in this our age doeth manifeſtly appeare. Of this laſt errour of H. N. the cheefe piller and vpholder of theſe errours of the Familie of Loue, (Whereof by the Lordes aſſiſtance, I minde to leaue behinde

hinde me such notes and bréfes, as of certeintie I haue learned, bothe of the person, and also of his doctrine) No man hitherto (that I can learne) hath endeuoured to confute them in writing.

Whose Bookes as they haue come to my hande, I haue with diligence perused, and by much conference with diuers of that Familie, learned the doctrine which they followe. And whereas they haue béene charged with diuers articles before the highe commissioners, yet by no argument that I can learne, doe I finde that they holde all the errours conteined in the same.

Notwithstanding, so many as either by the doctrine of Henrie Nicholas, or by conference I haue learned, I haue set downe, to the ende that some good man might be incouraged to confute so impious an authour, and such horrible errours, and perfourme in some learned worke that whiche my want and capacitie is not able to supply: neither would I haue ventured to committe to writing suche rude and igno-

rant labour, the matter being in deede better then the handling: but in my opinion, it is better to haue course bread, then none at all.

And because diuerse with whome I am familiarly acquainted are fallen into this errour of Henrie Nicholas, I haue the rather for their sakes bent my studie to doe them good, if it be possible. And if these simple notes may haue that successe that I wither I trust it will stay some of GODS children, from running headlong into that bewitched snare. And also such matter, as by disputation, and conference with some of the same familie, I haue boulted out, I will declare. For in deede, the Authour in his Bookes doeth not deale so plainely, as one being leade by the spirite of GOD, whereof he boasteth: but verie subtilely, and darkely, and so as the iudgement of many godly and learned men, to whom I haue deliuered his Bookes, vppon the reading of the same, haue testi-

testified, that there is no matter in the Authour, that may bée drawen into argument, but that it séemeth to be as a riddle, or darke speeche, and therefore more intricate to be followed.

And as his tearmes and phrases are geyson and vnwonted, so they doe dasell the simple, with an admiration of a prudent spirite to be in the Authour, whiche of meane wittes can neither be comprehended nor vnderstoode.

And when the Rabbynes of that Family, whome they tearme Illuminate Elders, haue béene prested by me and others, to giue a reason, why the Authour hath so cunningly and subtilely dealt, not expressing his minde in plaine tearmes and spéeche: the best answere that hath béene made is, that the Authour hath writen in the Dutch tongue, which wanteth his grace and eloquence, béeing turned into our rude Englishe. But if I might be bolde to replye without offence, his rude stile béeing writen in the Dutch tongue,

is rather beautified by translation, then impayred: for I haue some copyes in Dutche, some in Latin, and some in English: wherein the Authors barbarous stile, and his ignorance, is verie muche manifested, although some of his schollers haue put to their helping handes, to garnishe this their barbarous Author: especially the booke intituled, *Euangelium Regni*, which is translated into Latin exactly. I would to GOD the matter did answere the godnesse of the tongue.

And if I should diligently seeke out of what forge the Authour Henrie Nicholas hath fyled his heresies, I am certeinely persuaded, that one Dauid George was the founder, hatcher, and broeder of all this mischeefe, and Henrie Nicholas, but a disciple or scholler of the same Dauid. What this Dauid was, you may perceiue by that which is set downe before: whose errours also for a tast I will set downe in part as they are collected by the gouernour of the vniuersitie of Basill, that all men may see, that

that an euil authour hath bred a worse scholer: And thereby shall be perceiued that Dauid George his opinions differ nothing from H. N. but are so like in wicked boasting that they haue the spirit of God, that a man may thereby say, an euill father hath begotten a worse sonne.

Articles taken out of Dauid George.

1 ALL doctrine taught by Moyses, the Prophetes, and Christ him selfe, are not sufficient to saluation, but onely to keepe the people in good order, till the comming of me Dauid George: but my doctrine is able to saue all those that put their trust therein.

2 Dauid George doth further say, that he is the right Messias, the beloued sonne of the Father, not borne of the flesh, but of the holie Ghost: and when Christ was dead, according to the flesh, the spirite of Christe was kept at the fathers appointment, vntill the comming of Dauid George, and giuen to him.

3 He saith, that he will set vp the true house of *Dauid*, & the children of *Leuie*,